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The Outlook of Missions

VOLUME XXVI
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Home Missions During 1933
Charles E. Schaeffer

Winnebago Miscellany
Theodore P. Bolliger

Touring in Iraq
Jefferson C. Glessner

A Rural Gospel School in Japan
W. Carl Nugent

One of Our Pastors Tells of a
Missionary Conference
John Bodenmann

Prayer Cycle for Our China Mission

A Japanese Wedding Gift
Edith Huesing Glass

The Outlook of Missions

SCHAFF BUILDING, PHILADELPHIA, PA.

Published Monthly by the Board of Foreign Missions, the Board of Home Missions and the Woman's Missionary Society of General Synod, Reformed Church in the United States

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The Outlook of the Month

Men and Missions

Note.—The editors of the several departments have decided that there shall be a definite emphasis on some major missionary activity in each issue. This page is devoted to this monthly emphasis.

IF, during this season of Lent, we men of the Protestant Church can catch anew the vision of the Cross-bearing Saviour and the crucified Christ, it will bring *new life* to the Churches, to the work of Christian Missions and to our own selves.

We may well emphasize the spirit of the Cross, the spirit of *love* and *sacrifice* and give to it more fitting and forceful expression, not only in our pious songs and prayers, but in our contributions to the sacred cause, to which so many beautiful and sacrificial lives are wedded—and left to suffer want.

The suffering of our missionaries—heroic champions of Christ at home and abroad—is not only physical but mental and spiritual.

Can it be that our Christian people have forgotten HIM, who with wearied step and bleeding heart, climbed the upward way to Calvary, thinking never of self but always of us? Have they lost HIM? Have they clogged their ears and dulled their senses, that they might not hear the “cry for God” coming out of the hearts of millions of helpless and hopeless in the darkened areas of humanity?

We need a fresh baptism of the Spirit of Christ’s blood, the baptism of a superior *love* to God and a sanctified, deeply humanized love to our fellowmen of all races; a baptism with the spirit of *sacrifice*, that gives without seeking credit, that gives of what is yet our own for His holy cause. All the money is not locked in government vaults; we still have something “in kind” with which, if we have Christ in mind, we can perpetuate and strengthen His cause.

But not only to hearten the administrators and the missionaries do we need to emphasize love and sacrifice, but in order that we ourselves may NOT LOSE OUR CHRIST and our salvation. We are cutting the arteries that supply our own faith with vital energy and keep the Church alive, when we banish Missions from our thoughts and hearts and say: WE come first, Missions afterwards.

Christian *men* of today need a blood transfusion to save them from threatened anemia—a transfusion of the spirit of love and sacrifice from the blood and spirit of Christ.

In that marvelous painting of the stigmata at the Louvre in Paris, St. Francis of Assisi lies prostrate at the feet of the crucified Christ. Lines are drawn by the artist from the heart of Christ to the heart of St. Francis, from the hands of Christ to the hands of St. Francis—a beautiful symbolism. When we have last lain thus prostrate in spirit at the feet of the Crucified Christ?

May we, as *Christian men*, get close to the Cross of Christ and like St. Francis have transfused into our bodies, minds and hearts, something of the spirit of Christ’s love and sacrifice.

Then will we rejoice when we have found the Lord sufficient unto our needs and strengthening; then will we be cured from the evils of Self-Love and go forth out of this season with burning hearts and energies renewed to carry on the most blessed work of Christian Missions and that with vigor and enthusiasm, in His name and for His sake.

“Go where thou wilt, seek whatsoever thou wilt, thou shalt not find a higher way above, nor a safer way below, than the way of the holy cross.”—Thomas a Kempis.

JOHN M. G. DARMS.

The Quiet Hour

JULIA HALL BARTHOLOMEW

Thou shalt show me the path of life; in Thy presence is the fulness of joy; and at Thy right hand there is pleasure for evermore.—PSALM 16: 12.

Yet, at the ultimate boundary,
After bleak miles have been trod,
Many have found a gateway
With the single inscription—God.
—ADELAIDE LOVE.

As soon as you lift your thought you become responsible for every relationship in which you stand and honor demands both a moral and intellectual response in the face of those relationships.
—BOYD EDWARDS.

Strike every idol down, renew our vision. Teach us to see our age, and sing its story.
—THOMAS CURTIS CLARK.

To be a Christian is to be divinely different. The weights and measurements of the matter-of-fact world are not adequate; only the Stature of Christ now!
—IVAN MURRAY ROSE.

Ye strain toward an empty goal,
Forsaking the ancient precepts
Forgetting a man is a soul.
—WALTER A. DYER.

Grant us strength for our tasks, and may we do all our work as in Thy sight, and for Thy glory. Make the way of duty and service very plain to us.
—WILLIAM WIET KING.

“The law of life’s incompleteness meets one at every turn of the road. The glory and the romance of religion is that the last word has never been spoken.”

Instead of really living, man has put his endeavor into a prolonged struggle of trying to live.
—CLARA PALMER.

How silently, how silently
Christ makes His presence known!
’Tis only when the soul is hushed
He comes unto His own.
—LORA CARLSON.

If we would build better tomorrow it must be on the foundation we lay today.
—SIDNEY J. W. CLARK.

We have temporal horizons. We prefer a religion of pleasure and prosperity. The prophet who boldly condemns our acquisitive spirit of pleasure-philosophy is not popular.
—JAMES H. FRANKLIN.

Behind the finite comprehensible, to be comprehended in this finite world, lay the infinite to be comprehended only in the eternal world.
—W. H. TEMPLE GAIRDNER.

The way to serve God is through serving men. The Spirit of Christ demands that we be genuinely friendly. This is driving us into missionary activity through social service.
—C. BURNELL OLDS.

Why build these cities glorious
If man unbuilded goes?
In vain we build the work, unless
The builder also grows.
—EDWIN MARKHAM.

The secret of our modern unrest is that men, living in God’s world, are still owing allegiance to some other sovereign. They are not right with God, and so nothing is right.

—ALEXANDER MACCOLL.

Without the cross there could have been no resurrection, and without the resurrection the ongoing spiritual life would have no foundation.
—CHARLES EDGAR CATHAY.

“When my soul steps through the postern gate
Into the presence of God,
Big things become small and small things become great,
The near becomes far and the future is near.
The lowly and despised is shot through with glory.”

The Prayer

GRANT, we beseech Thee, merciful Lord, to Thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve Thee with a quiet mind; through Jesus Christ our Lord—AMEN.
—COMMON PRAYER.

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OUR MOTTO: *The Church a Missionary Society—Every Christian a Life Member*

A Challenge to Clergy and Laity

AS a group, we call on our churches sacrificially to support the Christian Mission movement. We ask for *intelligent, planned, persistent, sacrificial backing*. We are not getting that now—except, of course, here and there. We would like to see the pastor become the living link—the interpreter and inspirer—between the larger movements and his local congregation. There was a time when he was that living link. He must regain his place. Moreover, each local church should have a mission study class and a church missionary society, manned by laymen or women for inspiration and the patient and persistent gathering of funds. The matter should not be left for a spasm of endeavor at the close of the church year. . . . The Mission Boards have trimmed until further trimming is abdication. Nowhere in the world does a dollar given go farther; nowhere is it spent more carefully than in the Missionary enterprise.

We call the membership of our churches to a *whole-hearted, sacrificial allegiance* to this movement because Christ is in it. And He is being more and more discovered as the world's one hope. Everything else has let us down. He has not! As we project His movement into the soul of the nations we are discovering that His Kingdom demands the renovation of the whole of life—individual and collective. In His conception of the Kingdom of God on earth we find a program that demands not merely social amelioration, but social reconstruction. It demands the changing of the whole basis of life from selfish competition to unselfish cooperation, from the exploitation of people to the expression of people, from a shamble to a brotherhood. But more than that it offers grace and power for the renovating of the individual man. It offers *new men for a new day*.

This conception of the Kingdom renovating the whole of life makes Marxian Communism and Fascist Nationalism seem small and inadequate and unworthy. Nothing less than the Kingdom of God on earth is large enough and redemptive enough to compel man's final allegiance. It compels ours. We believe it will yet compel the allegiance of the whole Church. One pastor said to us, "Do not be afraid of our letting die this movement for the redemption of the nations. The Christian Church could just as easily tear out its own heart as to let this movement wane." We believe that the Church is sensing the fact that to let this movement wane would, in fact, be to tear out its very heart.

In Jesus Christ and His Kingdom we are persuaded that we have the message which the world needs. *We know nothing better. We can give nothing less.*

E. STANLEY JONES
HERMAN CHEN-EN LIU
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Home Missions

CHARLES E. SCHAEFFER, EDITOR

The Annual Report of the General Secretary to the Board of Home Missions

January 16th, 1934.

DEAR BRETHREN:

While this is the annual meeting of the Board, and a report of the work covering the past year would be in order, with your permission I shall confine myself to the activities for only the past six months, since an account for the first half of the year was rendered at the semi-annual meeting in July.

When the Board met in midsummer, it frankly and heroically faced up to the situation which confronted it and took drastic action whereby the budget for the remaining half of the year might be balanced. It segregated all the back salaries to the Missionaries which had accumulated to the staggering sum of \$130,000. It ordered substantial reductions on a new scale of appropriations for the balance of the year, with instructions that the same be prorated on the basis of money available at the end of each month. It likewise classified the Missions into three groups: Class A, to become self-supporting by January 1, 1934; Class B, to be reduced by 50 per cent, and Class C, to be reduced by 25 per cent or less as conditions might warrant. This schedule likewise stipulated that in such cases where the Missions were deeply involved in debt, owing to expensive building operations, the Board would be willing to co-operate with the Missions thus going to self-support in working out their financial problems. . . . I am happy to report that with but few exceptions the recommendations of the Board were favorably received by the men on the field and by the churches they are serving. . . . At the July meeting the Board based its revised budget on anticipated receipts for the second half of the year on about \$70,000 or a total of approximately \$130,000 for the full year. The Treasurer's report will show receipts on the Apportionment for the full year of \$135,000.

The past six months were crowded with many activities. The Summer Conferences came within this period, and at all of them representatives of the Board were present and

participated. Likewise the Fall Meetings of the Classes were held, and practically all of them were attended by members of the Staff or of the Board. I wish here to express my appreciation to the members of the Board for their ready response to the call of your General Secretary, to visit the Classes and speak in behalf of our work. All of the Classes showed a very sympathetic attitude to the Board in its present financial embarrassment. The Cause was given a very respectful hearing and in many instances there was a genuine readiness by the Classes to co-operate in working out our problems, especially as these affect the Missions in their own bounds.

The annual Home Mission Day also fell within the period covered by this report. A special service, entitled "Sharing," was prepared. It, however, was limited to half the size of similar services in former years. This was done for the sake of economy, but I believe it served the purpose equally well as a fuller Service would have done. A Syllabus of Home Mission Facts was prepared and sent to all our pastors for use in connection with Home Mission Day. A special effort was made to secure liberal offerings. Personal letters were sent to about 250 ministers suggesting a definite sum to be raised and arrangements were made whereby moneys raised in a Classis might through the office be applied to the back salaries due the Missionaries in a given Classis. This was done in many instances, but it resulted in some of the Missionaries getting the bulk of the full amount of their arrearages, while others got only a negligible amount, because most of the money was ear-marked or specified before it reached the office.

The Quarterly Report of the Superintendent of the *Church Building Department*, Dr. DeLong, shows that during the quarter he visited eight Classes, where he was given ample time to present the work of Home Missions. He used half of the period given him for conference, during which time many questions were asked by both ministers and elders. He feels that the spirit manifested

this Fall was better than a year ago. If one may judge by that we should have largely increased receipts during 1934. He preached in eight Home Mission Churches and held conferences with the Consistories; preached in five self-supporting congregations, and represented the four Boards at the Consistorial Conference held by West Susquehanna Classis; also attended the meeting of the Committee on Promotion of the Home Missions Council; and preached the funeral sermon of his very close friend and classmate, the Rev. D. K. Laudenslager. The usual office duties were attended to, the majority of which were of a financial nature. Scarcely a day passes but what some financial problem presents itself, which, in view of low receipts, is difficult to adjust. Bills for interest are mailed regularly to all congregations having loans from the Board, but the collections have been very poor. In addition to the bills mailed, letters have been addressed to these congregations, but the results have been meager. However, one bright spot is that a number of these congregations are underwriting their indebtedness to the Board through the Insurance Plan. While for the immediate present this plan will not relieve the Board, in years to come it will be the best for both the congregations and the Board. For some years to come this Department dare not make any appropriations for new buildings except that which has been loaned by some Missions to the Board. As soon as possible this money should be made available to these congregations because of the great need of better church buildings at these places.

Dr. Bolliger reports that in the *Department of the Northwest*, during the past quarter, he visited 13 congregations, delivered 18 sermons and addresses and held a number of conferences with pastors and consistories. An all-day meeting with the Indian Committee was held. Dr. Bolliger states that one of the pleasant surprises of the past quarter was to receive requests from two pastors of the Pittsburgh Synod and also from a representative of the Woman's Missionary Society of the Eastern Synod to send them lists of names of some of the Missionaries in the Department of the Northwest, and also the ages of their children, so that they could be remembered with some special gifts during the Christmas season. He states that he answered these requests with rejoicing, and that the kindness of the donors was highly

appreciated, as he learned from some of the letters received from the recipients. Dr. Bolliger represented the Department at the funeral of Dr. Adolf Krampe, December 14, 1933, whose departure is a great loss to the Department of the Northwest and also to the Church at large.

For the Department of the *Central West*. Dr. Horning reports that a summary of the Mission reports on hand reveals an increase of membership in the Midwest Synod of 3.2 per cent and in the Ohio Synod of .06 per cent. The average morning church attendance in Midwest Synod is 51 per cent and in Ohio Synod 54 per cent. The average Sunday School attendance in the Midwest Synod was the same as in the Ohio Synod—61 per cent. There was an increase in the number of pastoral visits over last year, or an average of 470 per pastor. The decrease in contributions towards Apportionments in Midwest Synod was from 42 per cent in 1932 to 28 per cent this last year. In Ohio Synod an increase from 22 per cent to 24 per cent. The benevolent contributions in Midwest Synod averaged \$2.03 per member last year as compared with \$3.29 in 1932, and for current expenses \$13.45 as over against \$17.82 per member in 1932. In Ohio Synod the benevolent contributions were \$1.29 per member as compared with \$2.52 in 1932, and for current expenses \$11.78 as compared with \$16.61 in 1932. The benevolent contributions in the department averaged \$1.66 and for current expenses \$12.62, or a total of \$14.28 per member for all causes, a decrease of 32 per cent in per capita giving. Dr. Horning states that in anticipation of the union of the Reformed and Evangelical denominations several congregations of the two denominations have, because of proximity of location and common interests, approached the matter of merging into one congregation. In Omaha this has taken the form of active consideration on the part of both congregations with the prospect of early consummation. This past year has brought Dr. Horning into more different congregations in his territory for the purpose of presenting the Home Mission cause and conferring with consistories and groups of representatives on the mission and benevolent work, the programs, prospects and responsibilities under present conditions. Dr. Horning gave considerable time to presenting the Mortgage Redemption Plan. Midwest Synod has 35 of the 100 units recommended. During

the year he delivered 94 sermons or addresses and held 40 conferences.

Dr. Land also presented a report giving an account of his work as *Harbor Missionary* in New York. He is continuing his contact with those coming from Germany and those who are returning to that country; also aiding where possible those who are in distress. He states that his correspondence is very heavy, and that he is continuing his monthly paper.

Having given you in as brief a compass as possible an account of some of the activities and occurrences of the past six months, let me now direct your attention to the year that lies immediately ahead of us. There is no reason to suspect that the new year will be any worse financially than the past has been. I believe it will be perfectly safe to plan our work on the basis of the receipts of the year just closed. With a large number of our Missions going at this time to self-support, and others given considerable reduction in their appropriations, there is no reason why we should not be able to balance our budget and pay the appropriations in full. But it is the accumulated arrearages that now cause us deepest concern. Every dollar of what we owe the Missionaries must be paid. It may require many months, perhaps years, until this debt can be fully discharged, but the full amount must be paid and will be paid. . . .

On June 27th the union of the Evangelical Synod of North America and the Reformed Church in the United States will be consummated. This union will have an immediate and far-reaching effect upon our Home Mission work. It will involve a reorganization of the Board, a new executive arrangement and corresponding changes and realignments of Missions and activities out in the field. The Commission on Closer Relations and Union of both Communions has suggested that even prior to the consummation of the union on June 27th, the Boards of Missions might come together in conference and work out some tentative plan of pro-

cedure in the future. With this suggestion in mind, I have invited the Rev. J. J. Braun, the Secretary of the Board of Home Missions of the Evangelical Synod of North America, to attend this meeting of the Board as an advisory member, or as a fraternal delegate, to sit in with us and thus not only to become acquainted with our personnel and our problems, but also to aid us in working out plans and policies which might be of value in the future reconstruction of the whole field and enterprise of Home Missions. . . .

It is my firm belief that we are at present standing upon the threshold of a new day in the Home Mission enterprise of the Church. The Home Missions Council has just closed its annual sessions. It gave the major portion of its time to the consideration of the report of a Committee on Review and Forecast. The report was replete with the spirit of hope and optimism. The character of the work of Home Missions has changed, but the primary object of the task, viz., the Christianizing of America, remains the same. A new strategy is required. A new approach to the many-sided problems is imperative, but its present-day challenge is greater than ever. We must recapture the imagination of the Church in behalf of this new, and yet even old, enterprise. We must open the eyes of our ministers and members to the new opportunities that crowd in upon us, and we must seek to enlist liberal supporters among those into whose hands is now coming the wealth of our country. Therefore, in spite of our difficulties, in spite of our financial handicaps, *we must go forward*. We must be pioneers, as Missionary leaders always are, in possessing our country for Christ.

Joining hands and hearts with our brethren of other communions, and especially now with those of the Evangelical Synod of North America, we must gird ourselves anew, and march bravely and persistently forward in the accomplishment of our God-given task.

Respectfully submitted,

CHARLES E. SCHAEFFER.

"Any one reading this magazine from cover to cover cannot but become enthused with a missionary zeal."

MRS. HARVEY JONES, Ambler, Pa.

"I feel that THE OUTLOOK OF MISSIONS is a binding force among our Reformed congregations all over the world. I like it very much!"

REV. ALBERT HADY, Los Angeles, Cal.

Second Church, Lexington, N. C.

REV. WM. F. DELONG, D.D.

Superintendent Church Building Department

DO Missions pay? This was a question frequently asked years ago and is still asked by some people here and there. Some of these folks asking the question may be hard to convince. The writer of this article believes that he could have convinced most every one had they been with him on Sunday evening, January 14th. It was the writer's very happy privilege to spend that evening with this congregation at their regular worship and also be present at their annual congregational meeting after the service. It was a great sight and a thrilling experience.

This Mission was started about eighteen years ago by the Rev. J. C. Leonard, D.D., pastor of the First Reformed Church, Lexington, N. C., and for about seven years was carried on in connection with his regular work. They worshipped in a small frame chapel in the heart of a cotton-mill district of the city.

Eleven years ago the Rev. Odell Leonard, a graduate of Central Theological Seminary, was challenged to take charge of the work. He accepted the challenge and located in the midst of these people. It is impossible to describe the change that has taken place in that community during this time. Fourteen years ago it was the writer's privilege to preach to these people and he still has a mental picture of the congregation then assembled and the appearance of the entire

community. What a transformation has taken place! On Sunday night when I appeared before them, and my visit was unannounced, I faced an audience of almost 500 people having come there because they are interested in the work of the Kingdom. Instead of a frame chapel they are worshipping in a nice brick church, which when erected nearly ten years ago was thought large enough, but now is frequently crowded to the doors.

The reports made at the congregational meeting that evening revealed some very interesting facts. The average attendance at Sunday School in 1933 was 577, some Sundays it was beyond the one thousand mark. During 1933, in spite of unemployment, this congregation raised sufficient money to pay all bills.

On July 1st, 1929 (before the depression), they set as their goal going to self-support January 1st, 1934, by which time they would endeavor to pay off their entire indebtedness. Shortly after this goal was set, the depression came, but the spirit of the pastor and the members of Second Church, Lexington, was not depressed. They did not change that goal. Did they reach it? Listen: On January 1st, 1934, they went to self-support, having paid all their obligations except \$830 to the Board of Home Missions, for which they



SECOND REFORMED CHURCH, LEXINGTON, NORTH CAROLINA

gave an interest-bearing note to the Board, the same to be paid by June, 1934.

At the service on Sunday, January 14th, the writer preached the sermon and conveyed the congratulations and good wishes of the Board of Home Missions to the congregation for this splendid achievement. It was a great day for these people. What a pleasure it was to see how these people rally around "Odell," as he is called in the Southland!

During these eleven years these people not only built a new church but also a parsonage for the pastor. They raised for all purposes about \$55,000 and transformed an entire community.

What has been done in Second Church, Lexington, can be done at many other places. Here it is not true that one or two pay the major part of the bills. These people are practically all cotton-mill workers.

The investment made by the Church at large in this work has brought and is bringing returns thirty, sixty, yea an hundred fold. The returns are not only in dollars and cents but in changed lives, which is far better. Watch the Second Church, Lexington! The writer will not be surprised to hear that in the not too distant future another interest will

be started in another part of the city. Do Missions pay? A hundred per cent. Here is a concrete example.

The annual meeting of the Home Missions Council was held in the Fifth Avenue Presbyterian Church, in New York City, on January 9-11. Dr. Charles E. Schaeffer, who served as President for the past year, was re-elected for another term. The representatives of the Reformed Church in attendance were Dr. Charles E. Schaeffer, Dr. Theodore P. Bolliger, Dr. William F. DeLong, Elder Joseph S. Wise and Dr. William E. Lampe. The Council of Women for Home Missions met at the same time in the same building, sometimes in joint session, and was attended by Miss Carrie M. Kerschner, Miss Ruth Heinmiller and Mrs. E. W. Lentz, representing the Woman's Missionary Society of the General Synod. The joint banquet held on Tuesday evening, January 9th, was addressed by Dr. H. W. A. Hanson, President of Gettysburg College, at Gettysburg, and Dr. Albert W. Beaven, President of Colgate-Rochester Theological Seminary and President of the Federal Council of the Churches of Christ in America.

Winnebago Miscellany

THEODORE P. BOLLIGER

Enrollment

STILL the parents kept on pleading: "Can't you take my children, too?" But the superintendent sadly shook his head and repeated: "Every bed is filled, and every bit of room is taken; you must take your children home again." Again and again this tragedy was repeated during the days just before the opening of the Neillsville Winnebago Indian School. Several government and denominational schools had been closed during the summer; the enrollment of all government schools was cut down one-third to one-half of the former enrollment, and this left two or three hundred Indians without any school opportunities; unfortunately, most of these were Winnebagos. Rev. Ben Stucki accepted just as many as could possibly be housed; yet at least a hundred had to be turned away. The actual enrollment will be kept at about 110. Some will get sick and have to go home; others will get homesick and slip away without saying good-bye, but

the actual enrollment will be kept at about 110.

Sickness

A school year would be incomplete without at least one vigorous epidemic of some popular children's disease. When the children arrived early in September, all seemed to be well and happy. Two weeks later one of the boys broke out with the chicken-pox. During the preceding days, practically every scholar in the school had been exposed, and within a short time fifty-three were in bed. The entire school was quarantined. But everybody recovered. Later the cook became sick and was unable to do her work, and Mrs. Ben Stucki assumed the responsibilities of this job, in addition to her own household affairs. Planning the meals for 125 persons is a considerable undertaking. As though this were not enough, two other members of the staff became disabled, and provisions had to be made to carry on their work. But even with these handicaps, the



INDIAN MISSION CHAPEL, BLACK RIVER FALLS, WISCONSIN

work of the school has been carried on without interruption.

Uncle Sam Gets Some New Ideas

As a matter of economy, government Indian Schools have been closed or else are continuing with a greatly reduced enrollment. This policy has left a large number of Indian children without any school opportunities. To be sure, a small number were able to reach a district school, but these are but poorly equipped to take care of Indian children, and furthermore Indians are given but scant welcome or encouragement, when they do come. This new policy of the government robbed about 150 Winnebago children of all school privileges. The economic conditions of the Winnebagos are the worst in a generation. Dozens of families have neither a home nor anything to eat. Starvation and death stared them in the face. Many of these families gravitated towards the Black River Falls mission, which is about seven miles from the little city of the same name. There was one place, at least, from which they would not be driven away, and that was the 120-acre mission farm and forest. No less than seventeen families encamped there, putting up tents covered with tarred paper, or rude shacks, after the pattern of their forefathers. This had suddenly brought to within walking distance of the chapel no less than forty children of school age. But tragedy stalked along the trail of these refugees. In this emergency, the government acted with a speed, quite unheard of until now. As the nearest district school was out of reach, and furthermore the building was

inadequate, a sub-district was immediately created and plans were made to erect a suitable building. But the season was already too far advanced, and the immediate need was so urgent that arrangements were quickly made with the committee to which the Board of Home Missions has delegated the supervision of the entire Winnebago Mission work, to make use of the Indian chapel and also one of the buildings nearby. As the chapel had formerly been used for a generation for school purposes, it was a matter of only a few days until it was ready to serve again. The former dining room and kitchen were vacated by David Decorah and his wife; Tillie Stacy, a daughter of Evangelist John Stacy, was secured as cook and janitor, and on November 13, the school opened with an enrollment of twenty-seven on the first day. This number has since increased. The school is going to be popular with the parents as well as the children, because the government furnishes a full, satisfying meal at noon. That is a great drawing card.

The government has already instituted the usual proceedings to condemn two acres of land belonging to the mission, and located just opposite to the chapel, on which next spring a schoolhouse will be erected, providing room for school purposes, a kitchen and dining room, and possibly also make provisions for some community activities. Furthermore, the government desires to break up, if possible, the inherited habit of the Indians to wander about constantly and hold them to the soil; hence, the possibility of erecting a small dam on a nearby creek

and building a small power plant and factory of some sort is being carefully considered. Unfortunately, the soil in that vicinity is generally poor and sandy, and rewards the labor of the owner with but meager returns; otherwise the hope of building up a self-supporting community would be promising. The ideal of a square deal for the Wisconsin Winnebago is unusually attractive to those of us who have been following his misfortunes for many years.

Government Cows

It's an ill-mannered wind that does not blow up something useful somewhere. Even depressions and retrenchments have their uses. The government Indian school at Tomah, about sixty miles from Neillsville, had gradually acquired an especially fine herd of Holstein cows, each with an enviable pedigree, and famous for their milk production. But orders came to reduce the enrollment of the school by a third and more. At about the same time the price of milk in Wisconsin dropped to an unprecedented low, and there was no market for this surplus milk produced at the school. This gave Rev. Ben Stucki an idea, and he boldly asked that some of these cows should be turned over to the Neillsville school. For a long time no answer came, but one day the telephone rang and a voice at the other end said to Rev. Stucki: "There are nine cows here for you; come and get them." These cows were turned over to the Neillsville School without any cost or obligation on the part of the school, except that for a certain period all the heifer calves must be returned to the Tomah herd. The cows received are wonderful milk producers; so much so, that they must be milked three times a day. As a consequence all the big and little Winnebagos can drink all the milk they please, and there is enough left to supply the entire school with butter and cream. When the school began in September, quite a number of the scholars were undernourished and under weight, but these government cows are certainly doing their part to help the youngsters put on weight. Long life and abundance of milk to them!

The Winnebagos and Brains

Samuel Thunder Cloud is blessed with an abundance of animal spirit; likewise, he is passionately fond of reading; furthermore, he is still a sixth grader. Some months ago, he was encouraged to take the standard reading test in Clark County. The purpose of

these tests is to ascertain, approximately at least, the average of mental alertness and quickness of apprehension. When it was over, young Thunder Cloud found himself classified with the same group in which the third year high school pupils were placed. Not so bad for a sixth grader! Just give the Winnebagos a chance, and watch them go!

The Stacy Family

Evangelist John Stacy is well again and is daily gathering strength; for which the Indian School staff and the Indian Mission Committee is profoundly grateful. John has come back from the very edge of the grave. Taken to the hospital during the first week of September, with an appendix which had burst some days before, with the poison all through his system; so low that an operation could not even be thought of; no possibility of recovery seemed to remain. But God worked a miracle, John pulled through, and will be able to continue his work as evangelist. In due time, he was able to return home. As soon as the needed strength had come back to him, he immediately began to carry out a plan which he had cherished for years, but had been unable to undertake on account of the multiplicity of duties which had always fallen to his lot; and that was the reading of the Old Testament from beginning to end. Visitors calling upon Evangelist Stacy always found him propped up in bed, with the Bible in his hands.

Alvin Stacy, the son of the evangelist, had finished his work at the Mission House up to the second year in the theological seminary. Then he was attacked by that insidious enemy of the Indian, tuberculosis. His case seemed quite hopeless and cureless; but now, after two years, the doctors have declared that Alvin is not only better but actually cured. This gives our dear brother Stacy still another cause for thankfulness. Possibly our former hope that Alvin Stacy might become a preacher to the Winnebagos may yet be realized.

But Evangelist Stacy has still another cause for gladness, for his youngest daughter Esther has been enabled to continue her studies at the Mission House. She had graduated from the High School last spring, having made a highly creditable record. Her hope and desire were to study a few years at the Mission House, and then enter into training to become a nurse; but the way seemed barred. However, through the instru-

mentality of Dr. Paul Grosshuesch, the president of the Mission House, the means were secured so that Esther will have her heart's desire. God has been mindful of the Stacy family.

Rev. Ben Stucki

Rev. Stucki, acting as superintendent of the Neillsville School and also as pastor of the Winnebago Mission, has had an exceedingly busy time of it since the school opened in September. When Evangelist Stacy was taken to the hospital, he immediately took charge of the Sunday services at Black River Falls, and has been preaching every Sunday since. On Sunday evening he also conducts a service at the Neillsville School. During the week, on five evenings, he has charge of

the devotional period of the school; besides all the administrative, humanitarian, educational and hygienic duties resting upon him. Besides these duties, he supervises the household, the farm and the garden; looks after the dairy and butter making, the butchering and sausage making, the canning, preserving and pickling, and a thousand and on other tasks, which must be attended to. Of course, he has splendid helpers, but it is Rev. Stucki's watchful eye, skillful hand and fertile brain that keep all the organizations running smoothly, in spite of all the emergencies that are constantly coming up. I consider Rev. Ben Stucki the most many-sided, versatile and practical man with whom I have ever been associated. And that is going somewhat!

Home Missions Today and Tomorrow

HERE we have a volume of 400 pages intended to cover the field of Home Missions somewhat as did the Laymen's Inquiry for Foreign Missions in the book entitled "Rethinking Missions." This is the latest word on the Home Mission enterprise. Six years ago a National Church Comity Conference was held in Cleveland, Ohio, when a Five-Year Program of Survey and Adjustment was launched by three cooperating Councils viz.: The Home Missions Council, the Council of Women for Home Missions and the Federal Council of the Churches of Christ in America. The Five-Year Program involved a rather extensive study of the whole field of Home Missions. It was a fact-finding set up and included in its objective a nation-wide survey to ascertain the available data and place them at the disposal of Home Mission administrators and other Church leaders so as to enable them to formulate adequate programs of development and of adjustment where situations required it. The Program included the holding of the National Home Missions Congress in Washington, D. C. in December, 1930, which was attended by 800 delegates from all parts of the country. This Congress assembled the most comprehensive compendium of Home Mission information ever produced. After the Congress the Committee on Comity and Survey continued its work and went even more fully into the material it had assembled and extended its labors into new areas. Last fall it announced that it had about finished its task and presented its findings in a manuscript volume of many typewritten pages. A Committee of 18 persons carefully selected from the various denominations was appointed to whom this material was committed for review and for formulating a future program. This Committee was known as the Committee on Review and Forecast. The Committee spent days in going over the material and in making criticisms and suggestions pertaining to the whole

enterprise of Home Missions. The result of all this labor is the volume which has just come off the press. The material offered to the public is arranged in four main parts—viz.: 1. Definition and Description which discusses the spirit, the goal, the purpose and scope of Home Missions, the agencies at work in this field, as well as the Field and Task itself. 2. Interpretation and Analysis. This section sets forth the Program and Policy, the Personnel, Organizational Relationships, Comity and Cooperation and the Sharing of Resources. 3. Outlook and Forecast. This part discusses the missionary motive and objective, the measure of adequacy. A Christian Social Order and the Outlook for the future. 4. Appendices, giving valuable information regarding membership of Committees, and an extensive Bibliography covering practically every phase of Home Missions. In addition to all this there are 25 tables of facts, figures and statistics which are of great value to the technician. Nothing like it has ever been attempted, and here we have a mine of most valuable, up-to-date information. The volume will serve as an ever-ready handbook on Home Missions. It should be on the desk of every minister and of every Home Mission administrator. It will lend itself admirably for Mission study courses. A pastor could do nothing better than take this volume and conduct a course of Home Missions, with a group of his members. It would immediately help to clarify some vague ideas which some folks have of the work of Home Missions and also disarm those who are disposed to criticize some Home Mission policies and extravagance in expenditures in this field of religious activity.

The book can be secured from the Home Missions Council, 105 East 22nd Street, New York City, for \$2.00 bound in cloth. It is proposed later on to get out a paper cover edition which will sell for about 50 cents, thus making the material available to the largest number possible.

C. E. S.

"I like the OUTLOOK and we will try to interest others."

MRS. A. J. JOHNSON, Sioux City, Iowa.

Observations of the Treasurer

J. S. WISE

I HAVE just listened to several speeches broadcast in behalf of the continuation of cooperative relief throughout the land. Millions of our citizens in a land of plenty, "flowing with milk and honey," are in dire distress and in need of the common necessities of life. The story is all too common. We have become inured to it—case-hardened, as it were. Consequently hours of valuable time must be consumed in appeals for more widespread cooperation. Because of the spirit of "let George do it" the Federal Government is forced into a "new deal" and a tremendous deficit will have to be faced for many years to come that will be a heavy burden for our children and their children to carry. The bill must be paid in the end. There are many contributing causes that have produced this condition. Many of them have merit, but, as time goes on, it is becoming more and more apparent that innate selfishness is the primary factor that produced the present distress, regardless of the multitudinous diagnoses dished up daily in our favorite newspapers.

Some years ago a certain pastor loci wrote me concerning an address I was to make at the annual meeting of the Classis about to meet in his Church. He asked me to speak on "Men, Missions, Money." When I made that address, I stressed the need of men and money to carry on the Missionary task of the Board. Quite likely I overstressed the point on "money," spoke at length on our Missionary enterprises and briefly stressed the desire that only the very best and strongest men should be challenged to man our Mission congregations.

Times have changed very much since then. The Home Mission frontiers have changed. Our subsidized congregations of that time are now rapidly going to self-support—twenty-one of them in 1933. Of these, there were five from the Hungarian group. They are bravely facing the future with hope and confidence. May God bless and prosper them in their respective fields of service.

Money is still needed. In fact, more money is needed now than ever. "Home Missions Today and Tomorrow" is the very latest book of authority. Evidently the need for subsidy in course of time will no longer require so large a percentage of the Board's income, but the cost of cooperation will have

to occupy a more prominent position in every Board's program. And, again, it is quite likely that more money will be needed to undertake a more intensive program commensurate with the needs of many of the fields which we now occupy. Consequently the newer emphasis will now assume, first, the newer aspects of every mission, and, second, the great need for men fired with enthusiasm for Home Missions. The vastness of this task and its supreme importance in these days of the "New Deal" has gripped very few of the men of the Reformed Church. Home Missions must be stressed with more vigor than ever. America is being remade and the Church that fails to assume its full responsibility in the remaking, must face the verdict of "inasmuch as ye did it not to one of the least of these ye did it not to me!" Depart!

My space will not permit me to say more, except that the time has arrived when the men, like the women of the Church, must take the program of their Church more seriously than they have in the past. It is a man's job. The contributions from the organized women have been practically maintained throughout the depression, but the men, lacking a specifically Missionary organization, have fallen down woefully. The Missionaries and your officers are doing their part. Without further comment I submit the following table of receipts on the apportionment for Home Missions for the last five years and let that tell its own story:

1929.....	\$330,760.66
1930.....	291,516.35
1931.....	243,326.96
1932.....	183,908.87
1933.....	133,515.76

Have we, the men of the Church, done our level best? The Board has slashed its expenditures right and left so that its fiscal year closes with a small balance in its favor, thereby reducing the deficit in its General Fund from \$287,078.36 to \$281,904.69. This is encouraging, but the sad part of the story is that almost one-half of the deficit is being borne by the Board's staff and its Missionaries.

The Social Service Commission

The twenty-sixth annual meeting of the Pennsylvania Conference on Social Welfare will be held in Lancaster, Penna., February 21-24, 1934.

The Child Welfare League of America held its Conference in Washington, D. C. The following recommendations were adopted:

1. The primary responsibility of federal, state and local emergency relief administrations, as related to child welfare, is to see to it that the group of children now numbering some six million, in families dependent upon emergency relief, receive adequate food, shelter, clothing, medical and other care so that none of these children is obliged to leave his own home in order to receive adequate support. This obligation seems to us to have first claim upon public emergency relief funds.

2. In addition to adequately safeguarding the welfare of these six million children, already their direct responsibility, we urge that these authorities consider the existing provisions for the care of those children who are, or may be cared for elsewhere than in their homes; that they inform themselves as to the extent to which groups of such children are suffering and in lack of the necessities of life, and that they give serious consideration to the methods by which such children may receive adequate and suitable care.

3. As the needs of other groups, not now receiving emergency relief, in addition to needy children, are being urged upon the emergency relief administrations, thus indicating the necessity of a new consideration of the emergency relief program as a whole, and in view of the fact that further appropriations and perhaps further legislation must be sought from Congress at an early date, we recommend that a committee be appointed by the planning committee of this conference to represent the group here assembled; to confer from time to time with the Federal Emergency Relief Administration; to confer with Federal authorities and Congressional leaders and committees; to consider calling this group together if need be, or a similar conference including representatives of family welfare and other national social welfare agencies and public relief administrations; to formulate such methods and plans as from time to time may seem desirable and

practicable, for insuring adequate care for all needy children during the depression; and to promote in all suitable ways the adoption and carrying into effect of such measures of relief.

The Executive Committee of the Federal Council at a meeting held in New York, December 18, 1933, adopted the following resolution on the subject of LYNCHING:

"The startling outbreaks of mob violence in widely separated communities are evidences of an underlying spirit which calls for renewed emphasis upon religious and social sanctions that support law and order.

"The conduct and assertions of a governor of a sovereign state in his approval of mob murder are a serious menace to the forces of law and order and to the basic constitutional rights of all citizens. Three presidents of the United States within the last fifteen years have publicly condemned lynching. The forceful statement of President Franklin D. Roosevelt in defining lynching as 'that vile form of collective murder' and condemning 'those in high places and low' who condone or approve mob murder, was timely and greatly needed.

"Whereas, these and other facts make plain the need for increasing religious and educational effort and that the law enforcement agencies of the nation should be marshaled for better protection to the life and liberty of persons and of American communities against mob lawlessness.

"Therefore Be It Resolved, That we, the Executive Committee of the Federal Council of Churches of Christ in America, endorse the statement on lynching in the recent address of the President of the United States and again call our people to penitence for this national sin.

"Be It Further Resolved, That we call this situation to the attention of our constituent members and urge upon them (1) that they give renewed emphasis to all work in religious education that builds up those inner moral controls which alone assure liberty under the law; and (2) that careful study and consideration be given by them to the question of legislation by the Federal Government to enforce law and order in communities where the local authorities cannot or will not uphold the law."

Foreign Missions

JOHN H. POORMAN, EDITOR

The New Officers of the Board

WITHIN the space of two weeks last November, the Board of Foreign Missions was called upon to name two new officials. The Associate Secretary, Rev. Arthur V. Casselman, D.D., was chosen as Secretary to succeed our dear Dr. Allen R. Bartholomew. Rev. Jacob G. Rupp, D.D., was elected as Treasurer to fill the vacancy caused by the resignation of Dr. Albert S. Bromer, who had served the Board faithfully for almost nineteen years.

The new Secretary and the new Treasurer are both well known throughout the Reformed Church. Dr. Casselman is the son of the late Rev. Amos Casselman, who for many years was a home missionary in Kansas and Iowa. He was graduated from Heidelberg College in 1895 and the Theological Seminary in 1898. His first charge was Grace Church, Columbiana, Ohio, which had the honor of being the first to support a missionary to China during his pastorate. In 1902 he became the first Field Secretary of the Board of Foreign Missions. After serving three

years in this capacity, he accepted a call from Calvary Church, Reading, Pa. Here he spent fifteen busy and fruitful years.

During the World War, Dr. Casselman served as a Chaplain—first at Camp Hill, Newport News, Virginia, and later at Base Hospital No. 46, Landernau, France.

In 1920 he was selected by the Interchurch World Movement to head a photographic expedition to the leading Mission fields of Asia. He secured many interesting and valuable films.

The following year he became Secretary of the Department of Missionary Education, representing the Boards of Home and Foreign Missions. In this position he has brought the Summer Missionary Conferences to self-support, and has given special attention to the visual presentation of Missions by means of the stereopticon lecture and motion picture. He has also devoted himself to the preparation of missionary literature. "The Winnebago Finds a Friend" and "Into All the



REV. ARTHUR V. CASSELMAN, D.D.,
NEWLY ELECTED SECRETARY OF THE
BOARD OF FOREIGN MISSIONS



REV. JACOB G. RUPP, D.D.,
NEWLY ELECTED TREASURER OF THE
BOARD OF FOREIGN MISSIONS

World" are the latest products of his versatile pen.

Dr. Casselman brings to his new office with its heavy responsibilities a unique preparation gained through practical experience as a pastor and missionary leader for the past thirty-five years. His many friends wish him God's richest blessing throughout the years of his Secretaryship!

It was an interesting coincidence that Dr. Rupp was elected Treasurer on his twenty-third anniversary as Field Secretary. He will continue his duties in the latter office.

Dr. Rupp is a graduate of Franklin and Marshall College (1893) and of the Theological Seminary (1896). Both of his pastorates were in East Pennsylvania Classis, first in the Towamensing Charge and then for twelve years at Grace Church, Northampton, Pa. During the latter pastorate he assisted the Board materially by raising the Classical quota for the Seventy Thousand Thank Offer-

ing Fund. Much of his time and effort as Field Secretary has been given to the undergirding of the Board in its financial operations. He directed the several campaigns for the liquidation of the Board's indebtedness, viz., the Prince of Peace Fund and the Jubilee Thank Offering Fund. Both of these were highly successful. The Forward Movement found in him a valuable worker for the prosecution of its financial campaign. He has also acted as chairman of several "drives" in the Lehigh Valley for the larger support of Franklin and Marshall College and Cedar Crest College.

Dr. and Mrs. Rupp have visited our Mission fields on three occasions during the past seventeen years. They have frequently given the Church the benefit of their observations on these trips.

We bespeak the hearty cooperation of the Church as Dr. Rupp assumes his new duties as Treasurer, for which his large experience in financial matters has so ably fitted him.

Significant Statements for Busy Men

"There is an undertone of spiritual hunger upon the American people such as we never before have seen."

"We believe that the world-ground has been prepared for a spiritual awakening on a world scale."

"The chief need of Christianity in our time is supreme loyalty to Christ and the progressive exploration of His mind in relation

to the basic needs of human personality and of human society."

"In China the lines are converging on a single issue—Christianity or Marxian Communism."

"In India everything is undergoing modification and change. The old faiths are feverishly trying to set their house in order to meet the new demands. Change is demanded of everything—but there is one exception—Jesus Christ."

Missionary Objectives for Leaders of Men

At a conference of missionary workers several years ago, after a thorough discussion of Missionary Education for Men, the following objectives were adopted:

1. To bring men to understand the realities of the present world situation. This in-

volves important elements in economics, international relations, race antagonisms, etc.

2. To bring men to a purposeful attitude toward the creation of a better world.

3. To bring men to a fresh appraisal of the Christian philosophy of life as the solution of human problems.

"I am always glad to get THE OUTLOOK OF MISSIONS, as there is news of interest to me. I am sorry that the conditions are such that there is such a shortage in funds for Home and Foreign Missions. May our prayers bring things in an orderly way so all can be helped."

MRS. J. O. FAGER, Clearwater, Kansas.

Touring in Iraq

BY REV. JEFFERSON C. GLESSNER

The United Mission in Mesopotamia, Kirkuk, Iraq.

PERHAPS no other phase of Mission work is as interesting and fascinating as that of touring. This fact is largely accounted for by the diversity of languages, customs, and modes of living among the tribes and different sects. Each village is a unit in itself. It not only houses the merchants, money-changers, and professional men, but the farmers as well. This custom of the rural population grouping together grew out of the need of self-preservation. And the larger villages were always built on a hill which offered the protection of a natural fort. The merchant is also the banker of the village. He is the man who keeps the farmer poor. For example the farmer needs money to buy some farming implements or some seed. He has no money with which to buy them, therefore he resorts to the merchant who gladly lends him the money on the promise that he will refund the principal after a few months plus an enormous quantity of honey or some other produce, as interest. In many cases the produce received as interest is worth about double the principal. Should the farmer fail to make good his promise there is danger of him losing his live-stock or even his land. In the more remote districts it is still a matter of might being in the right and the rich land owners receive their wealth by confiscating lands from the poor and weak. Thus one can readily understand the admonition of Isaiah, "Woe unto them that join house to house, that lay field to field, till there be no place," for the poor.

This is the kind of people we have to deal with and to whom we are responsible for making Christ known. Our area contains about twenty-four prominent villages that are widely scattered over hill and dale. During the past summer my colporteur and I spent several months in making a thorough canvass of these villages. The Assyrian rebellion to the northwest was in progress during the same time but many of these villages are so remote, not as yet connected with highways and telephones, that the general populace was not aware of the warfare that was raging in another section of the country. With but two exceptions our tours were unmolested.

The one exception was our visit to Arbil, a town of about thirty thousand inhabitants.

Arbil is an old hunting-ground to us, therefore we proceeded with our work in the markets without any formality. (When visiting a town for the first time we usually introduce ourselves to the mayor and "the powers that be" before canvassing the town.) But ere half a day was spent we were summoned to the Police Court by several spying policemen. The court was far distant from the market place, the book-bags were heavy, and the day was hot. But far be it from any Christian to evade police orders, and especially at a time when the whole country seemed to be stirred like a wasp's nest. Slowly and reluctantly we dragged our feet along the dusty, narrow lanes leading to the court. Upon entering the office of the Chief of Police, we were pleasantly surprised to see seated at the desk an old friend of ours who was the former Assistant Chief of Police in Kirkuk. He greeted us with a smile and at



THE MISSIONARY BOOK STAND IN ONE OF THE VILLAGES OF IRAQ

once begged our pardon for the interruption of our work. He explained further that the report came to him that two strangers were selling books in the market place and that owing to the Assyrian troubles, that were nearby, they were taking all precautions and naturally wanted to see who these strangers were and what they were doing. He asked us about our itinerary, for there were dangerous war zones, and when we told him that we proposed visiting Koi-San-Jok the next day, he assured us that he would wire ahead to inform the officials that we were coming, and that they, who were under his command, should spare no effort to make things pleasant for us. After a little rest in the court, some coffee and some tea with sugar (in Oriental custom, the warmer the friend the sweeter the tea), we again resumed our work of selling gospel portions and preaching Christ. Upon reaching Koi-San-Jok the next day we were given a cordial welcome and above all, not hindered one whit in our freedom to move about our work. While working this village a year ago we could find nothing to satisfy our hunger save onions and bread, but this time we were delighted to find a *kabob* stand which is like the "hot dog" stand of the West. The sight of a motor car is such an unusual thing that the children in the streets ran from us like chickens as we approached. So our experiences in Arbil were somewhat akin to that of the Apostle Paul. What at first seemed to be a loss was turned into a decided gain.

The other exception to which I referred was the occasion of our stepping over the boundary line into Persia. The Word of God knows no bounds, and then, too, the grass always looks greener on the other side of the fence. In fact it looked nearly the same to us, near enough, at least, that when some one of the village of Khana asked to see our gospel portions we gave a demonstration and sold quite a few. Here, like at so many other places, we found those who were really anxious to have the gospel but who didn't have money to buy. Our theory is that a man should want a gospel to such a degree that he is willing to give a part of his earnings to help pay for the printing and postage. Then, too, if a gospel represents a real trade value to him, he is much more likely to value and read it. To this class of moneyless people we apply the barter system and exchange gospels for housing, food, or other useful articles. The Reis (head of the village) did



MR. GLESSNER'S HELPER, MUALLIM KEVORK,
AND A WILD BOAR HE CAPTURED WHILE
ON EVANGELISTIC TOUR

not look favorably upon our actions and recalled all the books that were sold asking us to refund the money. Just about this time we realized that we were in a country that was not so friendly to Missions as our own Iraq and that we had no license to sell gospels in Persia. Not only did the Reis recall that which was sold but he also confiscated all the religious tracts we had in our small bags, that is, all that he could read and understand to be of a religious nature,—the English and the Hebrew ones escaped. Fortunately we left our large trunks in Iraq and could replenish our supply and thus go ahead with the work. As to the confiscated gospels and tracts, we never did hear or see anything of them afterwards but our prayer is that they have silently preached the message of Christ our Redeemer to some thirsty souls and perchance the Reis himself has come under the saving power and his hard heart melted for who dare gainsay the words of the poet, "God moves in a mysterious way, His wonders to perform."

We carried our film rolls and projector with us this trip for the first time and have

found them quite valuable in making contacts. I am more and more impressed with the possibilities of visual education, especially among the class of illiterate of which the village population constitutes about ninety per cent. At Khanaquin we were able to secure the auditorium of the Secondary School after overcoming many odds and ends advanced by a fanatical school principal. The teachers in the grades and the boy scout leader, all of them Moslems, brought so much pressure to bear upon the principal that he had to withdraw his objections. We had a nice, and I dare say, profitable evening with the boys, teachers, and a group of laborers who had gathered for their night classes.

During these tours we have deviated slightly from our method of work by setting up a small book-stand in some prominent place in the market. While it is true that some people like to buy from the vendor, it is equally true that others like to go to a shop and buy, so we gave opportunity for both. In many of the smaller villages the luggage carrier on the rear of the old Ford served as a splendid display and show room.

In a wonderful way God is opening heart-doors among these multitudes of common people, and were it not for the false prophet, those dressed in sheep's clothes—the Mullah or religious teacher of the Moslems, we might expect many to come into the light. The main job of these teachers is to keep their people in darkness and in many cases they are finding it difficult to do so. In all our dealings with these Mullahs we find them very insincere regarding their own teachings. The Mullah in one town told us that if we wanted to convert the Moslems we should first begin with him for he was the shepherd of the town and that his people would obey his voice in anything. Then he went on to state under what conditions he would become a Christian, the main item being mission employment at a

consideration of two hundred rupees (about \$75.00) per month. We tried to make clear to him that religion was a matter of the heart and not of the pocket-book, and that unless he believed that Christ was the way, the truth, and the light, and confessed Him before men, he had better re-think his whole psychology of religion. We did persuade him to buy a useful book entitled, "What is Religion?" and made him a present of several small tracts that we hope were helpful. We never overlook the wants or needs of these religious teachers but do not believe in going after them via two hundred rupees monthly.

The summer of 1933 will long be remembered in Iraq as the time of the Assyrian rebellion. Kirkuk is an anti-Assyrian town due to the disturbance of 1924 when several Moslems and several Assyrians lost their lives in a free-for-all combat. As a result the dark clouds of anti-Assyrian, and in fact, anti-everything that savored of Christianity, gathered rapidly. The situation became so tense that many Christians were afraid to appear in public and the Arabs were begging the Mutasarrif (governor) to allow them to "clean up" on the people who stirred up the trouble in 1924. It was with the greatest precaution and coöperation on the part of the Mutasarrif and the Chief of Police that a general slaughter of all Christians was averted. So it was perhaps fortunate that our summer was spent among the hills where the situation was less tense, and even at this writing we feel that the opportunities are greatest in the rural field.

Note.—The writer of the above article will return to America on furlough about July 1st and will be in a position to give illustrated talks on the Mission work in Iraq as well as on the people and customs of that land. Having made two trips to the Holy Land, Mr. Glessner has also gathered a collection of films there which will be of interest to the Church.—*Editor.*

A Rural Gospel School Held Under Difficulties

BEFORE leaving Yamagata in the early part of the summer I had urged Mr. Yuki, the pastor at Shinjo, to make arrangements for a Rural Gospel School to be held in an abandoned summer home on the banks of a river near the village of Furukuchi. He has been visiting that village once a month for several years and I have always gone with him twice a year at least to speak to the young folks who attended his meetings there.

Not being able to get money from the Evangelistic Board to finance this project, Pearl and I have been paying the Pastor's travel expenses ourselves during the past two years. So we feel a special interest in the place. There are six baptized Christians there now and a larger group of interested inquirers who attend all the meetings. The farmers have only one holiday, in connection with their autumn festival, so Yuki San arranged

to hold the school from noon of September sixth to noon of the seventh. I was asked to give a lecture an hour in length on the Old Testament, and another of equal length on rural life in Denmark and the Denmark Folk High Schools. So Monday and Tuesday were busy days, while Kanto San and I worked to get these lectures in shape.

Tuesday evening came a hard wind storm that blew over the corn standing in our garden, and threatened to blow over the young cherry trees. Seisaku San propped the trees up with poles, so they are safe. Wednesday morning I left Yamagata at 7.30 for Shinjo where I met Yuki San and Miss Watanabe, the woman evangelist at Shinjo. There was a young man there, too, by the name of Numazawa, a member of the Shinjo Church, and a graduate of our North Japan College. We traveled to Furukuchi together, arriving just before noon. The wind was still blowing almost as hard as the evening; and to complicate matters it was now blowing rain, hard and heavy. The whole group of students and teachers had planned to walk to the cottage where the school was to be held, a matter of about five miles, crossing the river by boat enroute. But the boatmen refused to risk the crossing in the wind; so there we were, a school without a building, with the wind blowing and the rain pouring. We arranged to meet in the little inn near the station where Yuki San always holds his meetings. There were fifteen students present, including one young woman. A number of prospective students who lived between the village and the cottage where we had expected to meet, of course, did not come. The program was rearranged to fit between the hours of two and eight P. M., so we could get home at night.

During the period of free discussion in the afternoon one of the young men, who had spent some time in Tokyo and had just returned, was asked to give his impressions of comparative conditions. He spoke rather sadly of the impoverished conditions of life in the country villages. Numazawa San, who is a farmer living in another small village, spoke of the beauty of mountain and river near his home, a beauty that belongs to the people and will enrich their lives if they will let it. To my mind there is far greater

natural beauty at Furukuchi than in the vicinity of Numazawa San's home.

After supper half a dozen of us went out for a walk by the river. It is perhaps a quarter of a mile wide at that point, with a fairly swift current. A bend in the stream a little below the village added to the beauty of the scene. One of the young men told us that the mountain above the opposite bank of the river is covered with chestnut trees belonging to the village; and that the young men of the village gather and sell the chestnuts in the nearby cities of Sakata and Tsuruoka, as means of working off their village taxes.

A few stars began peeping out between the clouds, and we talked about them. There was Altair in Aquilla with the two attendant stars, which the Chinese and Japanese call the Shepherd; and the constellation of Lyra on the opposite side of the Milky Way, which they speak of as the Weaver. These two, in this Oriental story, are lovers, separated by the father of the maiden because they had been too devoted to each other, neglecting their own rightful occupations. But once a year, on the day of the Japanese festival called "Tanabata" (the seventh day of the seventh month) friendly magpies gather to form a bridge across "The River of Heaven" upon which the shepherd is permitted to cross to spend the day with his bride. If it rains on that day he cannot come, but must wait another year to visit his bride. This rain the Japanese call "The Rain of Tears".

We returned to the inn promptly at seven, and the students were all in their places within a few minutes thereafter. After the singing of a hymn the lights went out; but one small light was arranged so we could continue. I didn't even pretend to finish off Denmark in the twenty-five minutes that I used up on it, but sought only to arouse their interest in the subject and promised to send them a pamphlet which is now in the course of preparation and will tell everything I would like to have told them in case there had been time enough.

It was a good day, thoroughly appreciated by both students and teachers, and we promised each other to do it again some time when we all had two or three days to spend together.

W. CARL NUGENT.

"Would not do without THE OUTLOOK OF MISSIONS."

MRS. JOHN FISCHER, Denver, Colorado.

A Review of Our Evangelistic Work in China

THE YOCHOW FIELD

DURING the past year political conditions in the Yochow field have more nearly approached normal than any year since 1926. This has enabled more settled and consecutive work to be carried on and the ingathering into the fellowship of the Church has been larger than during any recent year. Recently the pendulum of public opinion has swung away from the feeling that China could be saved by Governmental activity to a feeling that no program that leaves out religion will be sufficient.

Last autumn at the annual Evangelistic Conference, emphasis was laid upon Recreation, Agriculture, Health, Religious Education, Literacy promotion and practical programs. As a result of these discussions a new emphasis was given to the organization of night schools for adults. The spring enrollment in 1000 Character night schools was 441. Evangelist Mei of Taolin aroused so much interest by the merit of his results that at the meeting of the County Legislature it was requested that the County Educational authorities set apart a sum of money this coming year to promote this kind of work. Besides acting as principal of the Primary School and Supervisor of the 16 night schools, Evangelist Mei conducted regular preaching services on Saturday at Logiaping, 3½ miles from Taolin. These services were held in a borrowed house and the benches were donated by General Wang Yoh whose ancestral home is near by. Twice a month Evangelist Mei also visited Hogiafan and preached in the chapel there. He has organized a cooperative society in his field, as well.

During the year a total of 102 adults were baptized, making a net gain of 95. Teams of religious workers consisting of medical, educational, agricultural and religious workers visited several of the Outstations with very good results.

Last spring, under the leadership of Rev. Yaukey and in connection with the Huping Extension Work, six Cooperative Societies were organized. While these are still in the experimental stage we hope that they may be the beginning of many more such organizations. China needs to learn more about working together for the benefit of the group.

The Women's Work at Yochow was in the charge of Miss Yang Hsu Kwan, who had the assistance of Mrs. Yaukey, Mrs. Whitener and

one Chinese worker. The Outstation work at Yochow was carried on by five regular women workers and the wives of two evangelists. A woman missionary worker to give full time to this work is greatly needed. With the breaking down of the prejudice against the education of girls, this worker should be a highly trained person.

Daily Vacation Bible Schools for Illiterates were conducted as follows:

Yochow—4 schools, 107 students; Yang-lousi—1 school, 60 students; Taolin—1 school, 102 students. This is a new type of work and meets a great need.

AT HUPING

There has been encouraging though not phenomenal growth in the religious work at Huping. An assistant pastor has been elected for the year, and the hope is held that in the near future there may be a Chinese pastor for the Huping congregation.

The work of the congregation, under direction of the pastor and consistory, has been carried out by a Religious Education committee and a Social committee. These have worked in close cooperation with the extension department of Huping Schools, and with the student Y. M. C. A.

A religious workers' and students' retreat was held at Huping at Easter time, when Rev. Marcus Cheng of Changsha was present.

There were fourteen accessions to the church, and eight infant baptisms during the year.

Sunday School, Women's Mid-week meetings, Bible classes for men, Ladies' Aid Society, Students' Voluntary Bible Study Classes, Night Schools for Illiterates, as well as many community social events have been sponsored by the committees of the congregations.

THE SHENCHOW-YUNGSUI FIELD

The work in this field has been proceeding more slowly this year. There was only one missionary pastor where there ought to be three and we need a Chinese pastor, too. There were signs of progress nevertheless, and we have far more reason to be thankful than to complain.

At Gee Bing, some 60 li (20 miles) from Shenchow, lumber and tiles have been gathered for a chapel. The land was donated by our Evangelist Swen Tsu-hsien, now working in the Yungsui-Paotsing section. The funds



"THE BEGINNERS" AT A BIBLE INSTITUTE HELD AT YUNGUI, CHINA. EVANGELIST MENG STANDS IN THE REAR

are being raised by Shenchow church members and Gee Bing contributors. Thus far about \$75 have been raised toward the building expenses.

Shenchow had a weekly Monday Night Bible Class for men taught by Mr. Bucher, and a congregational Bible study period during half of the year in connection with the Wednesday night prayer meeting.

Outstations. Sixty dollars were raised, chiefly from Chinese sources, to enable us last fall to obtain a five year mortgage on the building we are using as a chapel at Hwang Tu Pu.

Soli is waiting to be opened as a new outstation.

Yungui-Paotsing. There has been a slight increase in membership. The District Association dues (Classical Contingent Fees) have been paid a year in advance. The Yungui-Paotsing Congregation entertained the West Hunan District Association this year in April without help from missionary funds. Our new evangelist, Mr. Chen Sz-hai seems to be proving out satisfactorily.

During the meeting of the District Association at Yungui a local woman inquirer destroyed the idols in her home and was baptized by the chairman of the Association. There were two other adult baptisms and one infant baptism at the same time.

The Women's Work of the Shenchow District was carried on by one missionary, three Chinese city workers and two outstation Chinese workers. In the Yungui-Paotsing field three Chinese workers carried on the work under the direction of the missionary.

Certificates issued in the Literary Campaign:

For Bible reading	15
For Gospel 1000 Character book,	
in Shenchow	14
in Outstations	5
in Sui Bao field	6
Total	40

The Women's Missionary Society studied the "Life of John Bunyan" and the "Life of George Muller." Mothers' and Babies' Meetings were held. Cradle Roll work is being carried on with 14 members.

The Needle Work Guild financed rural evangelistic trips and donated \$10 toward a Home Mission project. A One-week Special Bible Study Class was conducted; studies were in the Old Testament, New Testament, Music and Hygiene. Regular Women's Bible Classes were held three days each week for six months.

The World Day of Prayer Union Meeting donated \$9 to the Chinese Home Missionary Society.

One of Our Pastors Tells of a Missionary Conference He Attended

REV. JOHN BODENMANN

(NOTE.—In recent issues of the "Kirchenzeitung," one of our Iowa pastors gave his impressions of the World Missionary Conference at Sioux City. Through the kindness of Dr. J. M. G. Darms, we are enabled to print the following translation.—*Editor.*)

THE longing which the Swiss people have for their homeland is known the world over and has often been sung in lyric verse. Even though one has become an American, this longing still pricks the soul. Such longing is not only for the mountains and glaciers, valleys and inland seas, hills and woodlands, but—as an exception—a longing for a missionary conference. Switzerland has such, excellent and instructive. It's a long, long time ago. We of Swiss extraction are not without our missionary consciousness, which is proven by the fact that in all lands our people are found active in the various kinds of missionary service. The Mission at Basel is one of the oldest and most excellent. In order to extract something of value from a missionary conference, it is necessary to have speakers who have been active on the field for decades, and who have there grappled with many problems and experienced many defeats and successes. If only such gather at these missionary conferences who are citizens of our own country, the best they can present has been gathered from books and readings and not from experience.

Twenty-nine great conferences are being held in sixteen American states this winter and these are under the direction of eighty-four Mission Boards of North America. Sioux City is not far distant. We accepted the invitation of the Chamber of Commerce and arranged to attend the Missionary Conference to be held there November 16th-17th, as a quarter of a century had elapsed since last we had attended a similar conference in Switzerland.

It is to be expected that first-class speakers are presented at such a conference, men who do not flounder about with matters they do not understand, but such who present straight, actual facts. It is always a pleasure to hear a good speaker, and when he presents something of value, the pleasure is *twice* as great. If such speakers are spiced with good humor, which springs from a happy and courageous heart, the pleasure and profit is *three* times as great.

To be privileged to meet Dr. Stanley Jones is a rare privilege. The five books which he has written and which are being read the

world over and have already been translated in several languages, reveal the fact that he is a man of high intelligence. At any rate, he is a missionary "by the grace of God" who has labored in India intensively and in a systematic way and that with right purpose and spirit. He insists upon the proclamation of the *full Gospel* with reconciliation and justification in it. He knows how to preach, with peculiar power, that Christ died for sinners. One begins to understand under his preaching what it means to be called a "slave of Jesus Christ" as did Paul. Stanley Jones has a profound conception of the Cross where the two currents of the divine righteousness of love and human sin cross one another. The Church, too, is to remain under the Cross; and extra-territorial governmental protection of the Missions is to be tabooed. He is a man of deep earnestness, gripping humor, flowing out of a heart that has found rest and peace. One can easily understand that to him conversion stands at the very forefront. For him, this is a loving participation in the suffering of mankind and a sharing in bearing their burdens and this is not far off from the Reformed conception of the "dying of the old man and resurrection of the new man." He has no further human desires since he has a pair of suspenders that fit all trousers which he possesses. There is a wealth which consists in the fulness of possession; but there is also a wealth which rejoices at the frugality of earthly need.

Logan Roots, of China, the Episcopal bishop, whom the Chinese regard as their friend and whom they have never harmed even in the height of disturbances, is an old and tried missionary "horse," not afraid of trudging along, bearing the burdens of the people—filled with energy and great hopes and continuing as a warm-hearted lover of the Chinese. Dr. Herman Liu, President of the University of Shanghai, is a striking example of the cleverness of the Chinese, a man who has great influence with the Chinese Government, a Christian educator, and one who is frequently consulted by their Department of Education. He speaks English fluently, marshals fact upon fact, with striking humor and penetrating piety, a diminutive man in the

most simple, Chinese garb. Miss Wu, President of Nanking College, a very modest, feminine doctor of philosophy, addressed the women. She, too, has a truly clever head. The same group was addressed in a heart-touching manner by the energetic Miss Picken, who has been active for years in scholastic and social life of India. She, too, has had marked success. Another strong personality on the program was Dr. John Strock, a proven Lutheran, a long-time professor and college president of India. A German professor from a Japanese College also spoke with much love and enthusiasm for the Japanese without justifying their "war party"!

What is happening in the East, in India, China and Japan? The East is at present in a great ferment. Out of the depths of their soul the people are striving for liberty in various forms. In China this is the main question: Who shall win the soul of China, Karl Marx or Christ, a materialistic Atheism or the Kingdom of God? And so it happens that the Chinese government is seeking help from the Missions against communism. Missions are fighting the poisonous atheism and philosophical materialism of communism, but not the force of truth which it also carries within it. The Orient is not seeking Christianity, but Christ, and the Christ as Reconciler and Saviour. Other religions have exemplars and teachers aplenty. Christianity is *one* way, Christ is *the* way. In Christ there is neither East nor West; in Him lies the redemption of the world. The main question is not the transplanting of a western Christianity into the East; the Orientals oppose that. They want Christ and not the Christian civilization. The Orient will have a civilization colored differently along Christian lines, different from that of the West. The Orientals are very receptive to *Love*, and they are constituted along practical lines. They appraise the value of a religion according to that which it does for the individual and for the people. They look to how a religion "works." That is why a Chinese can say to the mission-

ary on Sunday evening: "Today you have spoken the whole day, will you begin to practice this tomorrow?" That is why the Christian schools and hospitals make a deep impression upon non-Christian religions because there they are working and spreading active love and intelligence. Protestantism is often designated as the "talking religion" in the East, and if it is confined to mere speaking, it is little thought of. All other religions can also "talk." However, when people and conditions are really changed for the better, when a sub-human humble village in India bears a different face through the influence of Christianity, then the Oriental becomes interested. Then he, too, will want to "try it out." The cultured groups in India are watching with scientific precision to see what the Christ religion reveals. They capitulate before Christianity in action. That is why the Christian schools and hospitals are everywhere the strongest means of evangelization. How far would missions get with a mere rationalizing theology?

In the East at present great thought systems are nearing a collapse; hatred against Christ is everywhere vanishing. Christ can now be preached freely in cultured circles in India, where, twenty years ago, this could not have been done without jeopardizing one's life. Various missionary enterprises are cooperating more heartily and closely; the Orientals have no sympathy for the 100 denominations. Chinese Christians find it ludicrous—or laugh at it—that there should be "southern" and "northern" Baptists, since they had not participated in the Civil War. China alone has twenty-two kinds of Lutherans and the Chinese Christian did not know what to do with them. That is why Christianity in China is being unified under the "Church of Christ in China." There is a similar development in Japan and India. Prominent missionaries are no more seeking more candidates for baptism, but these are seeking the missionaries.

(To be continued)

Board of Foreign Missions

Comparative Statement for the Month of December

	1932			1933			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Eastern	\$18,680.77	\$1,163.98	\$19,844.75	\$10,678.96	\$1,334.25	\$12,013.21	.....	\$7,831.54
Ohio	3,237.98	825.38	4,063.36	4,304.34	573.53	4,877.87	\$814.51	.....
Northwest	1,149.52	108.25	1,257.77	1,657.33	123.00	1,780.33	522.56	.....
Pittsburgh	2,617.29	280.45	2,897.74	2,721.10	395.49	3,116.59	218.85	.....
Potomac	6,371.72	406.45	6,778.17	5,705.55	632.17	6,337.72	.....	440.45
Mid-West	2,025.55	77.00	2,102.55	2,094.35	15.00	2,109.35	6.80	.....
W. M. S. G. S. ....	.....	2,726.52	2,726.52	.....	3,990.08	3,990.08	1,263.56	.....
Miscellaneous .....	.....	70.00	70.00	.....	10.00	10.00	.....	60.00
Annuity Bonds .....	.....	300.00	300.00	.....	2,800.00	2,800.00	2,500.00	.....
Bequests .....	.....	2,000.00	2,000.00	.....	2,250.00	2,250.00	250.00	.....
Totals	\$34,082.83	\$7,958.03	\$42,040.86	\$27,161.63	\$12,123.52	\$39,285.15	\$5,576.28	\$8,331.99
						Net Decrease.....		\$2,755.71

Men and Missions

JOHN M. G. DARMS, EDITOR

What One Layman Does

One of our prominent laymen, Elder David A. Miller, of Allentown, Pa., is so much interested in the work of Foreign Missions that he gives much time, financial aid and counsel as a member of the Board, and what is more, he has given one of his daughters to missionary work in Africa. At present he is in Africa visiting her and will on his return, visit our Mission Stations in Japan, China and Iraq. If one man can do so much, what could others do, if they shared his spirit and enthusiasm.

A Man's Magazine

Most of the records of conversions and activities in Christian work, as reported in THE OUTLOOK OF MISSIONS, pertain to *men*, who have found Christ and embraced the Christian religion. Why should not the *men* of our churches read these reports and acquaint themselves with the real facts and results of missionary work? How many men in the Reformed Church read this magazine and catch the enthusiasm of these "new" Christians? The beautiful faith of those newly won can intensify and in some instances even kindle and establish a real faith in Christ and the power of the Christian religion. If men will get these "fresh facts" from the field, they will be convinced of the fact that the Gospel of Christ is gripping the hearts of men today, the world over.

The Churchmen's League

During the month of February several thousand men who hold membership in the Reformed Churchmen's League will study "Our Work Abroad." This topic for our study program for February was suggested by our beloved Doctor Bartholomew, of sainted memory. He himself outlined the topic and was extremely happy in the thought that the men of the Reformed Church—our Churchmen—would again have a fellowship of study and a new interest in the work so dear to his and to the Master's heart. We are glad to state that the new Secretary, Dr. Casselman, has provided splendid material for these studies in his usual captivating manner.

The Hundred Thousand Club

Have you heard of the most recent move to meet the present financial emergency in the work of Missions? The Southern Baptist

Church has established the Hundred Thousand Club and every member pledges himself to pay One Dollar per month until the debts are paid or until he cancels his membership.

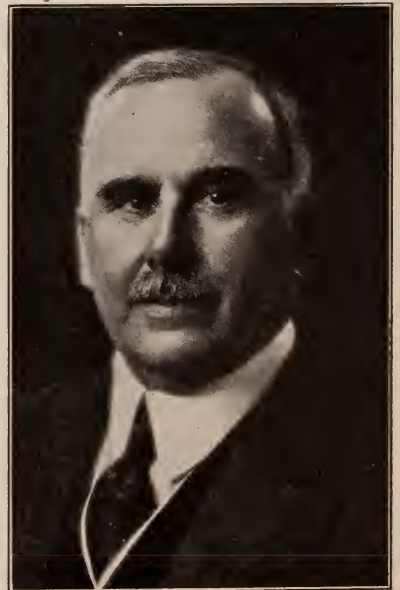
The plan really involves only about 2½ of the members leaving the 97½ to support the general work of the Boards.

They Do Not Shine

A native Christian in Africa explained the difference between the men in his tribe who had become Christians and others, who still worshipped their heathen gods, with the statement: "They, who do not accept Christ, do not shine as much as those who have given their hearts to Him." Is this not true everywhere? There is a radiance which only Christ can give.

Attendance of Men

The Missionary Conferences held throughout the United States during the last few months have been largely attended by men. Of course, there were real men of missionary spirit and experience on the program. Stanley Jones could draw a crowd of men anywhere. It is folly to say that men are not interested in Missions. Certainly, it should never be said of Christian Men and real Churchmen.



REV. JOHN M. G. DARMS, D.D.,
SECRETARY REFORMED CHURCHMEN'S LEAGUE

The Woman's Missionary Society

GRETA P. HINKLE, EDITOR

"They called upon the Lord, and He answered them"

AS we recall the inspiration felt in our own community on the 1933 Day of Prayer, and as we read the record of its keeping in other places, "making a girdle of prayer all around this needy world," our hearts are hushed at the wonder of the answer to other Days of Prayer sent from above, to crown the 1933 observance. The many expressions of the blessed sense of fellowship with other praying women, and the "beautiful spirit of unity" reported, seem in direct answer to the prayers of the Day in 1929, "That they all may be one" in Christ. From Germany comes this, "All the women were thankful for the hour of worship and the world-wide sisterhood in spirit," and in the Kentucky mountains women who rose early and walked miles over rough roads to the meeting "felt joined in heart to thousands of women praying, though shut in by our hills." In Melbourne, in farthest Australia, there was a real sense of sharing with the womanhood of the world in this service of intercession.

The many meetings for children and girls, and the part taken by older girls in the women's services are surely answers from the Lord. Have we not prayed during these last years with especial earnestness for our young people? New Zealand, where is forged the first shining link in the prayer chain, sends word of a young people's hour and asks that a program for such an hour be added to the general program for the Day of Prayer. In Yih sien, China, the High School girls attended in a body, glad to have part in the women's program. In Siangtan, China, one hundred and seventy children came to the meeting, many from non-Christian homes. After a program of prayer, song, and Bible stories, they were introduced to other children of the world through pictures and charts. In Cape Town, South Africa, a young women's service held Thursday evening, March 2nd, formed a beautiful beginning to the keeping of the Day. It seemed appropriate that "Youth" should lead. In Kermanshah, Persia, whither many families have

fled from persecution by the Turks, over a hundred Assyrian and Moslem children attended the noon meeting. Canada has a special program prepared for young women and girls. "An amazing number of girls' organizations observe this Day." In the Episcopal Church at Bennington, Vermont, U. S. A., the rector presided and led the boy choir at a children's meeting of juniors and intermediates from all the Protestant churches of Bennington. "Little leaders" trained by the women's committee took their parts carefully, and met with serious response from the other children, all using the pretty colored leaflets for the Children's Service of Worship. One hundred and sixty were present, and the women were inspired by the thought of their children praying for the other children of the world. "All thy children shall be taught of the Lord" finds an answer in these records; let us in faith claim a further fulfilment of this most cheering of promises.

The number of federations and union committees now in charge of the observance of the Day of Prayer is an answer to many prayers for guidance in method. The women plan to think about the Day before it approaches; some meet in prayer for it for weeks in advance, and invitations are distributed far and wide among different churches and groups. In Edinburgh, Scotland, an interdenominational committee, newly formed, had pleasant fellowship over the adaptation of the program to Scottish requirements. In many places it is necessary to translate the program in several different languages, and the time and skill involved in this labor of love by women's committees may easily be imagined. It is inspiring to think of "prayers in five languages," "the doxology and hymns in four," and of four languages used consecutively, all during one service. In Sofia, Bulgaria, there were added to the program Christ's words, "Come unto Me, all ye that are heavy laden," in fourteen different European languages. Truly "a great multitude of all nations and kindreds

and peoples and tongues stood before the throne" on March 3rd, 1933.

It is impossible to mention even briefly all the interesting meetings held on this great Day. In the Philippine Islands the program adapted for use in the five different dialects did not reach Burawen, Leyte, in time, so the young missionary and the language teacher translated and arranged it, visited all the church members and gave prayer assignments. At the meeting held in the missionary home, a beautiful spirit of love and devotion showed in their voices, as each knelt and offered her own prayer.

In Tokyo, Japan, the Christian Woman's Federation kept the Day both morning and afternoon. The meeting was crowded as never before. The prayers and addresses showed deep feeling and great sorrow for the war which prevailed, with a strong desire on the part of the women to redeem mistakes which have been made. At the close of the services cable messages were sent to the Japanese Premier, to Shanghai, and to the Federation of Woman's Boards in New York.

In Pyengyang, Chosen, missionary and Korean women distributed programs mimeographed by college students. Posters were sent to the churches weeks before the Day. About 1,500 women attended the service in the West Gate Church, the largest attendance reported.

South Africa reports the Day observed in many more countries this year, with larger attendance. Letters tell of a wonderful time of blessing. "South Africa is joining up most whole-heartedly." In West Africa the women came singing along the road, an increasing company from all directions. Three hundred and sixty-five present at the opening doxology. They prayed most earnestly for "our friends who send us the missionaries." After the long meeting one said "What a pity it finished so soon!" "A blessed meeting, not soon forgot."

In Constantinople, Turkey, the English service was held in the Bible House, and the Armenian and Turkish service in the Gedik Pasha Church. In Marash, Turkey, the meeting with nationals for worship is forbidden by the police, so no assembly of Christian women could be attempted. Miss Cold writes: "In the seminary yard there are four Armenian women, and one of them invited me and the other three to call on her on the afternoon of the Day of Prayer. Only one

knew English, but we read parts of the program, and each in turn prayed for her sisters all over the world. It seemed best not to sing any of the hymns, but at the close we softly breathed the doxology." This was the smallest meeting reported, almost literally "two or three gathered together," and the Lord was surely "in the midst of them," as He promised. That breathing of the doxology brings an echo from Christian hearts around the world.

A union meeting of all the Christian women was something new in Saloniki, Greece. The evangelical church used by both Greeks and Armenians was crowded with several hundred women of a dozen different nationalities. The women sang God's praises, each in her own tongue; there were twenty-two audible prayers and the silent prayer was so silent. The women begged for another meeting soon. More than one hundred attended the union services in Athens. With no addresses, time was gained for the prayers in five languages, and the two-hour meeting seemed short.

The church women in Rio Piedras, Puerto Rico, joined their sisters on the Day of Prayer. A heavy rain reduced the attendance to about forty, "and One, the One Who makes any gathering, no matter how small, a rich experience."

In Barranquilla, Colombia, the women offered fervent prayers for those praying for them in other lands. In Minas, Brazil, five denominations united in the meeting. The rain was heavy that night and the electric lights went out, but forty men and women prayed together by candlelight. The fifty women present at a vesper service all prayed aloud. Some of us in other places need to pray "O Lord, open Thou *our* lips." The women of Valparaiso, Chile, were all eager to share in the second observance of the Day of Prayer. The meeting was impressive, the prayers shorter and more to the point.

In every part of the United States the Day of Prayer was observed by countless meetings as well as by services broadcast by radio over networks of stations. Church women labored prayerfully to perfect the arrangements for carrying out the program, and newspapers gave generous space to advance notices of the Day and to accounts of the services. Helena, Montana; Dayton, Ohio, and Riverside, California, were among the list of cities holding especially interesting meetings. In many places the Young Women's

Christian Association joined in the observance of the Day.

Eight different services were held in the Hawaiian Islands, and every report told of a precious meeting. Consecration services held before the larger gatherings were very helpful. In Honolulu, the service was on the stormiest day of the year. "Fifty hardy souls came and were well repaid." Hawaii was the last link in the prayer chain.

Some interesting requests for prayer, and two touching prayers came to the headquarters in New York City. New Zealand asks prayers for God's work among the Maoris, that they may be won for the Master and used in His service, and Sydney, Australia, asks that Australia be included among the countries named on the program as subjects for definite prayer. The pastor's wife in Kermanshah, Persia, sends this prayer for the Assyrians: "To be in peace with the nations among whom they are living. To have a place to rest. To be a religious people like their forefathers, that they may be a true light of Christ among the nations around them." From Kiachow, China, comes this

prayer for Germany: "That the youth may be saved from godless teaching and from atheistic influences; for Christian homes, and for deeper spiritual awakening." Shall we not all make these prayers our own?

"There is an eye that never sleeps
Beneath the wing of night;
There is an ear that never shuts
When sink the beams of light.

"There is an arm that never tires,
When human strength gives way;
There is a love that never fails,
When human loves decay.

"But there's a power which man can wield
When mortal aid is vain,
That eye, that arm, that love to reach,
That listening ear to gain.

"That power is prayer which soars on high
Through Jesus to the throne;
And moves the hand which moves the world
To bring salvation down!"

SOPHIA C. PRENTICE.

Life Members and Members in Memoriam

LIFE MEMBERS

EASTERN SYNOD

Tohickon Classis—Mrs. Victor H. Bealer, Main Street, Coopersburg, Pa.; Mrs. Jane E. Parker, 132 East State Street, Doylestown, Pa.

Lancaster Classis—Mrs. Kate M. Mohn, R. D. No. 2, Reinholds, Pa.

OHIO SYNOD

Northwest Ohio Classis—Dr. Charles E. Miller, 67 Greenfield Street, Tiffin, Ohio; Mrs. Charles E. Miller, 67 Greenfield Street, Tiffin, Ohio.

MEMBERS IN MEMORIAM

EASTERN SYNOD

East Susquehanna Classis—Mrs. Melinda Geiser, 112 South 11th Street, Sunbury, Pa.

POTOMAC SYNOD

Maryland Classis—Mrs. Elizabeth Schnebley Seibert, Route No. 1, Clear Spring, Md.

A Society with a creditable record is Zion's Woman's Missionary Society in York, Pa. Twelve of their members have been Life Members of the Woman's Missionary Society of General Synod. Three of these have passed to life eternal and their roll shows, therefore, nine Life Members and three Members in

Memoriam. It is the custom of this society to present the retiring president with a Life Membership. _____

The Woman's Missionary Society of Heidelberg Church, Ada, Ohio, have been bereaved by the death of their beloved president, Mrs. Mary Anderson. Resolutions were sent to the family and entered in the Society's records. We sympathize with this Society in its loss and trust that the work of this leader will be faithfully carried on by her co-workers.

* * * *

Stewardship is not primarily a method to raise money, but a guide to find life.

* * * *

So many children attended the first Classical Rally of the Mission Bands of Lebanon Classis that presently the Sunday school room of St. John's Church, Lebanon, was filled to overflowing and nearly a hundred were waiting outside. Without delay and confusion the meeting was promptly transferred to the large church auditorium. We need have no fear for the future of the church in this section with so talented, enthusiastic and energetic a group of youthful Christians in training.

Monthly Prayer Cycle for Our China Mission

PREPARED BY MISSIONARIES SNYDER AND YAUKEY AT THE REQUEST OF THE MISSION FOR USE BY THE MEMBERS OF THE REFORMED CHURCH IN THE U. S.

1st Day. Thanksgiving for the progress of the Christian Church in China. Thanksgiving for the share that our Reformed Church has been having in the forward moving of the Christian forces in China. Thanksgiving to God for His leading Dr. Hoy into Hunan. Thanksgiving for the leadership of God's servants both in China and in the home land so that our beloved Church might have the share in the work in China which it now has.

2nd Day. Thanksgiving for leadership in the Five Year Movement of the Church in China program that has as its object the deepening of the spiritual life of the churches and the doubling of the membership so as to appropriate more of God's power in making outstanding contributions to the life of China and to the Christian program of the world. Pray that the efforts of the Christians may continue unabated through the years.

3rd Day. Thanksgiving that there is such an organization as the National Christian Council representing the great body of Christians of all denominations throughout the country. Pray that the Council may be richly blessed.

4th Day. Thanksgiving for the "Church of Christ" in China with its 120,000 members. Pray that the "Church of Christ" in China may have grace and wisdom and the leading of God so as to meet the responsibilities laid upon it. Pray that the completion of its organization may be accomplished according to the will of God. Pray for the Hunan-Hupeh Synod, of which our Church's work is a part.

5th Day. Thanksgiving for all that has been accomplished in the Yochow field in the Evangelistic work of the Church. Pray for Rev. Sterling W. Whitener and Rev. Jesse B. Yaukey, of Yochow City; pray for the seventeen Chinese Evangelists and ordained Ministers in the Yochow field.

6th Day. Pray for those engaged in the Evangelistic work among women in the Yochow field—Mrs. Mary B. Hoy, Mrs. Sterling W. Whitener, Mrs. Jesse B. Yaukey and Mrs. Karl H. Beck. Pray for the eight Chinese Women Evangelists working in the churches and chapels of the field.

7th Day. Thanksgiving for all that has been accomplished in the Evangelistic work of the Shenchow field during past years. Pray for Rev. George R. Snyder and Rev. Theophilus Hilgeman, of Shenchow; pray for the fourteen Chinese Evangelists and Colporteurs helping in the work of the field.

8th Day. Pray for those engaged in the Evangelistic work among women in the Shenchow field—Miss Minerva S. Weil and Miss Ruth Liu and the four Bible Women who are associated with them in the work.

9th Day. Thanksgiving for the successful work in the Yungtsui field—our latest occupied territory in China. Pray that the four Chinese Evangelists and six Colporteurs and two Bible Women may be able to win many others in the field to abiding life in Christ.

10th Day. In the Yochow field there are some 400 Christians in the five organized Churches and nine Chapels; in the Shenchow field there are some 230 Christians in the one organized Church and nine outstation Chapels; in the Yungtsui field there are 80 Christians in the one organized Church and the one recently opened outstation Chapel. Pray that they may be able to stand firm to their beliefs and refuse to compromise—under the strain of present conditions.

11th Day. Thanksgiving for all that our Schools have been able to accomplish from the time of their respective openings down to the present day. Thanksgiving for God's leadership during these last six years of revolutionary changes. Pray that the boards of managers as well as faculties and students may be led to Christ.

12th Day. Pray for Principal K. F. Yü (graduate of Huping Middle School and of the Agricultural Course of the University of Nanking), Rev. and Mrs. Edwin A. Beck, Rev. and Mrs. Karl H. Beck and Mrs. Mary B. Hoy and their associate teachers and co-workers in their daily labors at Huping Middle School at Yochow.

13th Day. Pray for Principal S. Y. Giang (a Huping College graduate of 1926) and Rev. J. Frank Bucher and their associate teachers and co-workers in the carrying on of their daily activities at Eastview Private Middle School at Shenchow. Pray that these teachers as well as the members of the Board of Managers and the students may be imbued with Christ's Spirit and His teachings so that many young men may be led to Jesus and to consecrate their lives to leading others to Christ.

14th Day. Pray for Principal Miss Frances Chiang, Miss Gertrude B. Hoy and Miss Erna J. Flatter and their associates and co-workers in the Ziemer Memorial Girls' School at Yochow. Pray that teachers and students may continue in their earnest efforts to keep the school permeated with the Spirit of Christ. Pray that girls in the school may become so infilled with God's Love and His Teachings that they will ever after keep true to Him.

15th Day. Pray for Principal A. P. Djang (former Huping student), Mrs. Grace W. Snyder and their associates and co-workers in the Chenteh Private Girls' School at Shenchow. Pray that the Christian atmosphere of the school may continue to be such that many girls may be led to accept Christ as Lord and Savior.

16th Day. Pray for Dr. Francis Wei, the Principal; Dr. and Mrs. Paul V. Taylor (our missionaries on the staff) and the splendid group of co-workers and associates on the Faculty and the Board of Managers of the Central China Christian College as they shape the policies of the College and lead in its growth and in its giving of service to China. Pray that teachers and students may constantly be so imbued with the Spirit of Christ that our Central China College of Wuchang may ever be a bright light shining in the educational world.

17th Day. Pray for Dr. Paul E. Keller, our Mission representative on the Faculty, and for the teachers and students of the Central China Union Theological Seminary at Wuchang that they may daily receive the Lord's blessing in their work. Pray that more students may be ready to accept the challenge and give themselves to the work of the Christian Ministry.

18th Day. Pray for Dr. Wu. Prof. David Hsiung and the highly qualified group of teachers and associates who are helping make Ginling College for Women at Nanking count for more and more through the years as a high-class College for young women in China.

19th Day. Pray for Yali Senior Middle School for boys, and Fuh Siang Senior Middle School for girls, both in Changsha; the two principals and the faculties and the boards of managers. As a Church we are co-operating in these Schools.

20th Day. Thanksgiving for the great ministry of healing that has been carried on through the Hoy Memorial Hospital at Yochow through the years, and for the far-reaching influence that has gone out to other places through the work of the nurses educated and trained at the Hospital's Nursing School. Pray for the Chinese Doctor at the head of the Hospital, for our Missionary Nurses—Miss Alice E. Traub and Miss Mary E. Myers, for the Rev. Jesse B. Yaukey, the Acting Superintendent of the Hospital—and for their faithful and able associates and co-workers. Pray that the Hospital and connected Dispensary may continue to render outstanding service to the tens of thousands of people in the Yochow field. Pray that the Nurses' Training School may continue on its high plane of efficiency and may be the means of providing Christian nurses to help care for the sick and suffering in the land. Pray that an American Doctor may soon be found to fill the vacancy on the staff of the institution.

21st Day. Thanksgiving for the years of service that the Abounding Grace Hospital rendered to the Shenchow community. Pray for our Missionary Nurses—Miss A. Katharine Zierdt and Mrs. Alice F. Hilgeman—as they carry on the Dispensary and minister to the suffering people who come for help. Pray for their locally trained Chinese helpers. Pray that an American Doctor may soon be forthcoming to take the leadership in relieving the suffering of those in distress.

22nd Day. Pray that such close connection may exist between the leaders of the Church and those responsible for schools and hospitals so that whatever may have been accomplished in school and hospital in influencing individuals for Christ may be conserved, and so that those persons may be led into ever fuller understanding of Christ and His teachings.

23rd Day. Pray that Mr. John D. Beck and Miss Helen E. Brown, now studying the Chinese language at Peiping, may be prepared for years of fruitful service. Pray that all Religious Education Movements, including all Sunday School and Christian Endeavor activities, may be able to adapt themselves to the needs of the present day and be able to measure up to the responsibilities placed upon them by all Church leaders.

24th Day. Pray for the Christian Homes Movement that aims at the Christianization of the entire home life of the Christians throughout the land. Pray that the leaders as well as the rank and file of the Christians throughout China may have increasing success from day to day in establishing fully Christianized homes throughout the length and breadth of the land.

25th Day. Thanksgiving for the growing literacy of the Chinese people. Thanksgiving for all that the Literature Societies and the three Bible Societies have been able to do in spreading the Gospels and Christian literature throughout the land. Pray that each ensuing year may witness a broader distribution of the Bible and the Gospels and of Christian literature in the country.

26th Day. Thanksgiving for the Will for Unity which has evidenced itself in the Christian Movement in China. Pray that its high idealism and Christ-like spirit may continually prevail in all the Councils of the Church.

27th Day. Pray that the Nationalist Government may have increasing success from day to day in leading the nation out of its distresses. Pray that the Government leaders may have continued guidance in their effort to divide between religion and superstition and that they may have the courage to stand for Religious Freedom. Pray that all Christian citizens of China, especially the several hundred holding important Government offices, may remain true to their Christian ideals in the service rendered to their country.

28th Day. Pray that the members and secretaries of the Board of Foreign Missions and the China missionaries of our Church may daily have the leading of the Holy Spirit so that God's Will for our China work may be understood and carried out. Pray that ways and means may be provided so that our evangelistic, school and medical work may all contribute much in helping establish the Church of Christ in China.

29th Day. Pray that a spirit of sympathy and friendliness may permeate the relationships between China and the other nations of the world. Pray that Christian groups throughout the world may unite in a spirit of brotherhood and assist in bringing about international Christian relationships between China and the other countries of the world.

30th Day. Pray that the Principals of the seven Primary Schools, together with their associate teachers may have such Christian influence on the boys and girls who study with them that they may become filled with the Love and Teachings of Christ.

31st Day. Pray that the families of missionaries who are compelled to remain in America and the husbands and fathers on the mission field may have such an indwelling of the Love of God in their hearts that they may be able to stand nobly the sacrifice of daily fellowship—one with another. Pray that those in China as well as those in America may have strength to contribute much each day in helping further God's Kingdom work in China.

A Japanese Wedding Gift

EDITH HUESING GLASS.

JAPANESE are naturally artistic, this enviable sense of beauty being displayed in so much of their hand-work and so many of their customs. Gifts are wrapped according to precise rules and tied with the inevitable red and white or silver and gold cords appropriate to the occasion. The grander and more costly the gift, the more elaborate are the preparations for presenting it.

Wedding gifts of pieces of silk and jewelry are often fashioned into various objects such as the long-tailed turtle which is symbolic of old age, or the "Treasure Ship of the Gods of Fortune," shown in the picture. The silks and brocades which go into the making of this ship will later find use in the bride's wardrobe. There are also beautiful hair ornaments of jade, coral and pearls. Enough material to make a kimono has been folded into the semblance of the prow of the Treasure Ship, in front of which break the waves of a pale blue under-dress. Some of the trimmings are bits of embroidery which will some day become the neck bands of different kimonos, while other parts are made up of bolts of silk crepe, cords, and wrapping cloths, both large and small, which will be used by the bride for wrapping packages. The name of the donor of this gift is displayed on the scroll seen at the front of the picture.

A lovely wedding gift of this type is described in Mrs. Etsuki Sugimoto's book, "A Daughter of the Narikin," a story of a

Japanese marriage according to the old rules and traditions.



TREASURE SHIP OF THE GODS OF FORTUNE
A JAPANESE WEDDING GIFT

At the recent sessions of the Federation of Women's Board of Foreign Missions of North America, Central Committee on the United Study of Foreign Missions reported that its 34th book would be off the press within the next two months. This is the first to be written by a national. The author, Miss Michi Kawai, one of Japan's outstanding Christians, is without a doubt extraordinarily qualified to write concerning her people.

SYNOCDICAL SECRETARY OF THANK OFFERING

Mrs. N. E. Smith, 320 East Main Street, Evans City, Pa., is the Secretary of Thank Offering of the Woman's Missionary Society of Pittsburgh Synod.

Queries

1. In what country was a saying of Christ printed in 14 different languages on a Day of Prayer program?
2. Where did "youth" lead in the keeping of the Day of Prayer?
3. How are Japanese wedding gifts often arranged?
4. What Woman's Missionary Society has 12 life and memorial memberships in the Woman's Missionary Society of General Synod?
5. Stewardship is not primarily a method to raise money, but

Literature Chat

CARRIE M. KERSCHNER

THE slogan, "Now is the time to buy," greets one in every newspaper, magazine, trolley car and indeed—where not? Stores are reporting larger sales than in several years and are not keeping silent about it. All this is to stimulate a more prosperous era which we are told is before us. Do the workers in missionary groups and circles particularly interested in the growth of the Kingdom of God need a similar impetus? Then let us remind you that the patronage at the Depositories has kept up marvelously well, that many groups are buying Calendars, but quite a number tell us they have not seen the price listed anywhere. This means that the Literature Chat has not been read—see page 326, November issue, and page 359, December OUTLOOK OF MISSIONS: "Price of Calendars, \$1.50 per dozen in lots of a dozen or more; 15c each in quantity less than 12." Leaders of boys and girls are ordering the books and materials on Africa—"The Call Drum" (primary), 75c paper, \$1.00 cloth; "In the African Bush" (junior), 75c paper, cloth \$1.00. For younger boys and girls, "The Book of an African Baby," 40c; programs based on this book are found in the Mission Band Packet (50c), separately they sell for 10c each. With the book you will want to use "An African Picture Game," 20c; Picture Map of Africa, 50c; Directions for Making an African Village, 25c; Boys and Girls of Africa, a packet of six pictures to be colored and mounted, 15c; Africa Picture Stories, 50c; African Picture Sheet, 25c. Girls' Guilds are ordering "Girls Who Became Leaders" (\$1.00) as their "Building Tool" for April, and the Women's Societies are now buying "Eastern Women Today and Tomorrow," paper 50c, cloth \$1.00, with a How to Use at 15c, or "The Never Failing Light," 60c paper, \$1.00 cloth, and Suggestions to Leaders at 20c each.

These, if conscientiously used, will give leaders all the stimulus they need. Is that Lenten School of Missions being planned?

A challenge of the World Day of Prayer Committee is that each group observing this Universal Prayer Day shall interest a group that has never met together for prayer on the first Friday in Lent (in 1934 it falls on

February 16). Will the women of our communion accept this challenge?

Codes are the order of the day. A few items for a Woman's Missionary Society Code are suggested for the closing month of the Society's year:

1. We will co-operate with our pastor in holding a Lenten School of Missions.

2. We will fill out completely and prayerfully the Annual Reports and return them to the Classical Corresponding Secretary by the time designated on the report; in consultation with the departmental secretaries, we will certify all figures.

3. We will do our utmost to replace all losses in membership.

4. We will remember that each item on the Standard counts one point (there are 15 points).

5. We will be loyal to the program of our church by faithful attendance and with full support of its financial obligations both for the local church and its benevolences.

6. We will be loyal to the program—educational, spiritual and financial—of the Woman's Missionary Society of General Synod.

In living up to this code we believe we shall all enjoy what the writer of this Chat wishes you on this second day of 1934 as these words are penned—a Happy and Prosperous New Year!

Societies residing in the area of the Eastern Depository order from the Woman's Missionary Society, 416 Schaff Building, 1505 Race Street, Philadelphia, Pa. Those residing in the area of the Western Depository order from the Woman's Missionary Society, 2969 West 25th Street, Cleveland, Ohio.

Our first supply of 5,000 Anniversary Pencils has been exhausted and a new supply has been received. Is there anyone who doesn't use pencils? These are good ones and whoever buys one receives full value for her nickel and is at the same time helping to create an anniversary consciousness. The pencils are black with gold lettering and a red eraser—yes, the Reformed Church colors. "Woman's Missionary Society, Reformed Church in U. S., 50th Anniversary Year, June, 1937—1938," is the inscription. The dozen price is 45c.

Stewardship is primarily concerned with the quality of the heart; not the quantity of the check.

Girls' Missionary Guild

RUTH HEINMILLER, SECRETARY

Preparing for the Summer Missionary Conference

HOW many Guild girls will be going to a Summer Missionary Conference this year? Perhaps you are answering, "That depends upon the amount of money we shall have in the treasury when Conference time comes."

Why not start a Conference fund this month, if you have not already started it? Have a Winter Missionary Conference some evening. A few weeks before the evening chosen for the Conference announce it with several attractive posters, using snap shots that were taken at last year's Summer Missionary Conference. Clever announcements can be put in the church bulletin or paper or personal invitations can be given to the members and friends in the church.

At the Winter Missionary Conference have a registration desk at which several girls will have each one register as he or she comes in. A reception committee may help the "delegates" get acquainted. It would be well to have in one corner of the room a literature table where a number of the Reading Course

books and missionary materials may be on exhibit and may be examined. A splendid program can be arranged by getting from Dr. A. V. Casselman, 1505 Race Street, Philadelphia, Pa., several reels of pictures, especially the one of the Summer Missionary Conference which the people of your church attend. Conference songs can be sung, an enthusiastic talk about last year's Conference can be given by one of those who attended, and the desire to send as many as possible this year can be explained. Devote a short time to a recreational period similar to one at Conference when all might play together. As one of the most popular events of a Conference is meal time, a miniature meal, consisting of light refreshments, may be served. Again songs led by a good leader may be sung.

A "registration fee" may be charged when the "delegates" register for the Conference, or an offering may be taken some time during the evening. By having a program of this kind you will not only get your Summer Missionary Conference fund started but you will give more people an opportunity to know what is done at the Conference.

In order to increase this fund, at a later date you could give a good missionary play.

A NEW GUILD

A Girls' Missionary Guild was organized in Salem Church, Rohrerstown, Pa., by Mrs. Clarence Kelley with 12 charter members. The president is Miss Miriam Zimmerman, Route 1, Lancaster, Pa.

Mission Band

Friend-Ship Thank Offering Boxes

WOULDN'T it be wonderful if every child in the Church School had a Friendship Thank Offering box? All the children who have ever used these boxes were very fond of them because they knew that the gifts of gratitude which they deposited in this little "ship" were going to their friends in several places.

The teachers or leaders of the children's departments in the Church School could plan together an appropriate program when the boxes would be given to the children. Material from a leaflet, "Three Programs for Children's Groups" (price, 15 cents), could be used. It should be explained to the children that their gifts will be used for the projects mentioned in this leaflet. Various

times through the year the children should be reminded of their Thank Offering boxes. In the fall of the year they would appreciate having a Thank Offering Service when all the boxes containing their gifts of gratitude would be brought together. The Thank Offering would then be sent through the channels of the Woman's Missionary Society of General Synod. Boxes and above-mentioned material may be secured at the Literature Depositories.

A NEW MISSION BAND

A Mission Band was organized at First Church, High Point, N. C., by Miss Margaret Hedrick with 26 children.

Our Foreign Missionaries

Friends of the Missionaries will be glad to know where they live and the kind of work which they are doing. This information is here given. Let us also suggest that these servants of the Church and their work be always in our *minds* when we pray to the Lord of the *Harvest*.

JAPAN MISSION

I. EDUCATIONAL

North Japan College, Sendai—

Rev. David B. Schneider, D.D., LL.D.,
President

Rev. Paul L. Gerhard, Pd.D.

Rev. William G. Seiple, Ph.D.

Miss Mary E. Gerhard

Rev. Elmer H. Zaugg, Ph.D.

Mr. F. B. Nicodemus

Mr. Oscar M. Stoudt

Mr. Arthur D. Smith, A.M.

Mr. Robert H. Gerhard, A.M.

Mr. Charles M. LeGalley

Mr. Carl S. Sipple

Miyagi College, Sendai—

Rev. Carl D. Kriete, President

Miss Kate I. Hansen, Mus.D.

Miss Lydia A. Lindsey, A.M.

Miss Mary E. Schneider

Miss Harriet P. Smith

Miss Mary E. Hoffman

Miss Helen D. Hanold

Miss Helen E. Primley

Miss Mattie E. Peterson

II. EVANGELISTIC

Tokyo and Saitama Prefectures—

Rev. Henry K. Miller, D.D., Tokyo

Miss B. Catherine Pifer, Tokyo

Fukushima Prefecture—

Rev. Christopher Noss, D.D., Wakamatsu

Rev. Marcus J. Engelmann, Wakamatsu

Miyagi Prefecture—

Rev. Frank L. Fesperman, Sendai

Yamagata Prefecture—

Rev. W. Carl Nugent, Yamagata

Akita Prefecture—

Aomori Prefecture—

Rev. George S. Noss, Aomori

Iwate Prefecture—

Rev. Gilbert W. Schroer, Morioka

Business Office, Sendai—

Rev. Alfred Ankeney

Kindergarten Work

Mrs. Carl S. Sipple, Sendai

Mrs. D. B. Schneider, Sendai

Mrs. Henry K. Miller, Tokyo

Mrs. George S. Noss, Aomori

Mrs. W. Carl Nugent, Yamagata

Mrs. Gilbert W. Schroer, Morioka

CHINA MISSION

I. EDUCATIONAL

Huping Middle School, Yochow City—

Rev. Edwin A. Beck, A.M.

Rev. Karl H. Beck

Mr. John D. Beck †

Mrs. Mary B. Hoy

Zierner Memorial Girls' School,

Yochow City—

Miss Gertrude B. Hoy, A.M.

Miss Erna J. Flatter

Eastview Schools, Shenchow—

Rev. J. Frank Bucher, A.M.

Chenteh Girls' School, Shenchow—

Mrs. George R. Snyder, A.M.

Miss Esther I. Sellemeyer*

Miss Helen E. Brown †

Central China Union Theological Seminary,

Wuchang—

Rev. Paul E. Keller, D.D.

Central China College, Wuchang—

Rev. Paul V. Taylor, Ph.D.

Mrs. Paul V. Taylor

II. EVANGELISTIC

Yochow Station—

Rev. Sterling W. Whitener, Yochow City

Rev. Jesse B. Yaukey, A.M., Yochow City

Shenchow Station—

Rev. George R. Snyder, A.M., Shenchow

Miss Minerva S. Weil, Shenchow

Rev. T. F. H. Hilgeman, Shenchow

III. MEDICAL

Hoy Memorial Hospital, Yochow City—

Miss Alice E. Traub

Miss Mary E. Myers

Abounding Grace Hospital, Shenchow—

Miss A. Katharine Zierdt

Mrs. T. F. H. Hilgeman

MESOPOTAMIA

American School for Boys, Baghdad

Rev. Calvin K. Staudt, Ph.D., Principal

Rev. David D. Baker

United Mission

Evangelistic—

Rev. Jefferson C. Glessner, Kirkuk

Educational—

Miss Effie M. Honse, Girls' School,

Baghdad

* On Leave.

† In Language School.

In Times Like These

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The annuity agreement both gratifies and satisfies two common and commendable wants: first, the desire to make a gift; second, the need for an income.

The annuity agreement gives you the assurance of a dependable, regular, unchanging, promptly-paid income as long as you live.

You are freed from financial anxiety and worry in advancing years and your old age may be spent in peace, comfort and the spiritual satisfaction of faithful stewardship.

Annuities never fluctuate or depreciate in value and require no reinvestment with attendant anxiety, trouble, expense and loss of income.

Annuities are of value only to the annuitants and you receive a regular income without delay or interruption though the certificate be lost, stolen or destroyed.

Annuities insure you against loss of principal, relieve you of the uncertainties and worry caused by changing values of invested funds and protect you from loss by unwise investments.

Safe and Sure

The Board of Foreign Missions was the first organization in the Reformed Church to issue annuity agreements and has been issuing annuities for over thirty years. In all this time every payment has been made promptly when due.

The Board of Home Missions has also been issuing annuity bonds for many years and guarantees the same as a perfectly safe investment.

For Information Address

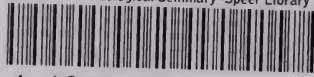
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